(1803)

SYSTEM OF EDUCATION UNDER MUGHAL PERIOD – A CRITICAL REVIEW

A Thesis submitted for the award of Ph.D. Degree in the faculty of Education

LALIT NARAYAN MITHILA UNIVERSITY

KAMESHWAR NAGAR, DARBHNAGA

4/2/13

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Faculty of Education
L. N. Mithila University
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Supervisor
Dr. Masud Alam Khan
Reader,
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TO WHOM IT MAY CONCERN

This is to certify that the subject matter of the thesis entitled "**SYSTEM OF EDUCATION UNDER MUGHAL PERIOD – A CRITICAL REVIEW**" submitted by Sameera Farnaz is a record of work done by the candidate herself under my supervision and guidance and that the contents of this thesis does not form a basis of the award of any previous degree to her or to the best of my knowledge, to anybody else and that the thesis has not been submitted by the candidates for any research degree in any other University.

Further certified that the candidate in habit and character is a fit and proper person for the award of Ph.D. degree in education. During her research work she was with my close contact for more than two years.

I wish her all success in life.

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Sameera Fernaz

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Date :

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CHAPTER-I

INTRODUCTION

INTRODUCTION

In the seventh century Prophet Mohammed propounded in Arabia a new religion which he called as Islam. Its follower came to be known as Muslims and they increased within a short time by leaps and bounds. Consequently, Islam spread over a very wide area and by 711 A.D. it reached even China via the northern coasts of the Atlantic. In 712 A.D. the Arabs under the leadership of Mohammed Bin Qasim invaded India for the first time but they could establish their sway only over the province of Sindh beyond which they could not proceed because of the tough opposition from the Gujar King Nag Bhatt. After this there was no external invasion for about two hundred and seventy five years.

These inroads could not have any remarkable effect in the political sphere, but on the contrary the Muslims were influenced by Indian literature and culture with the result that several Indian scholars were invited to Baghdad and asked to translate the important Indian texts into Arabic. It is to be noted

that it were the Arabs who acquainted the Europeans with the knowledge and wisdom of India. Thus through these invansions Indian culture got as opportunity to spread to far off lands. Then after about three hundred years, Subuktagain, the Ruler of Ghazni, invaded some glorious cities of India and after defeating Jaypal, the King of the Frontier Provinces founded his own empire. His son Mahmud made several inroads upon India and carried off to Ghazni most of the fabulous wealth of India rolled into dust and splendid buildings were razed to the ground. The most notorious inroad of Mahmud was the one upon the Temple of Somnath. Mahmud did never have any desire to found his empire of India, his chife aim being to plunder the wealth of India and to make his own country prosperous with its help. It was for this reason that he did no bring under his control any province other than the Punjab, but however, other invaders found an easy access to India through the Punjab.

After Mahmud, India again remained safe from external invasions for quite some time. In 1191 A.D. Muhammd Ghori, the Ruler of Ghazni, again invaded India but was repulsed and defeated by the doughty warrior king Prithviraj Chauhan. Ghori was not daunted by this and soon after a year he defeated the Chauhan King in the battlefield of Tarai. He was the first Muslim invader who desired to establish his sway over India. He again defeated in 1194 A.D. Jai Chand, the King of Kannauj and thus laid the foundation of Muslim rule in India.

After Muhammad Ghori's death, Kutubuddin Aibak ascended the throne and founded the Slave Dynasty. Several other dynasties, viz, Khilji, Tughlak, Sayyad and Lodi ruled in India. The rule of these five dynasties was put to an end by Babur, descendent of Timurlang, who defeated Ibrahim Lodi, once for all, in the first battle of Panipat. Babur founded in India the Moghul Empire which had a very glorious existence for six generations till the time of Aurangzeb. It has, of

course, to be remembered that Sher Shah, the ruler of Sasram in Bihar, had for some time snatched the reins of the Indian Empire from the Moghuls, but the could not consolidate his position. In the second battle of Panipat Humayun defeated the Afghans for the last time because after this the Turks and Afghans could never acquire power in India. The Moghul Empire was finally uprooted from India by the British in 1857 A.D. Bahadur Shah, the last of the grand Moghuls was imprisoned and packed off a Rangoon. A fresh page was thus turned in the history of India and the administration of India passed into the hands of the British people.

The Muslims ruled India for at total period of about six hundred and fifty years. We shall recount hereafter the history of education during these six hundred and fifty years. It will be seen that in the field of education the inclinations and tendencies of particular ruler held good and hence the history of education has been dealt with in terms of the rule of a

particular king. We are giving below some general features and characteristics of education during the Muslim period.

The ancient Brahmanical and Buddhist education was at its peak of glory when the administration of the country passed into the hands of Muslims. The new rulers were the upholders of a new language and culture which caused much harm to the cultural institutions of India. Due to religious fanaticism several Indian educational institutions were razed to the ground and innumerable texts of Indian culture were burnt down. Rulers like Bakhtyar, Alauddin, Firoz and Aurangzeb, dealt fatal blows against Indian educational system. Bakhtyar desecrated Buddhist schools and propagated instead Muslim education. Mosques began to replace Temples and Maktabs and Madarsas usurped the place of Brahmanical and Buddhist educational institutions.

The ancient Indian education ceased to get any sort of State patronage and due to lack of

encouragement Indian languages like Sanskrit and Pali became almost dead and succourless. Only a very few Indian scholars studied these. Persian became the State language during the Muslim rule and only those who knew Persian could secure a hand in the general administration. This provided and incentive to the Indians to study Persian and a large number of Hindus began to study Persian and Arabic languages. As a result to the efforts of the Muslim rulers and other influential persons the study of Holy Qoran and other texts of Islam were introduced in the educational system. Thus education was given a totally religious bias with the result that not much progress could be made.

The Muslims rule in India was monarchial and the will of the autocrat ruler was all powerful. Due to the individual inclinations and peculiarities, the expansion of education differed from emperor to emperor. Only a few of the liberal rulers who had a love of knowledge gave serious attention to education as a result of which

some progress was made on the educational front. Education could not retain one general form during the Muslim rule because of the individual inclinations and idiosyncracies of the different rules. The state did not recognize education as a part of its administrative scheme, nor could there evolve any basic system of general education. In the absence of sound basic principles education remained at the back and calt of the emperaors. Sometimes efforts were made to render to education a purely religious bias and at others to make it general and liberal.

It must be admitted that in spite of these handicaps, some progress was made during the Muslim rule in several aspects of education, yet however, it cannot be gainsaid that this progress was linked up primarily with the idea of propagating Muslim education although some other aims and objects were also fulfilled in an indirect manner. The Muslims education expanded in the following ways :

The Muslims rulers of India were staunch followers of Islam in which sufficient importance is attached to the procurement of knowledge. Hence these Muslims rulers made commendable efforts for the propagation of knowledge. When after the establishment of Muslims rule in India, innumerable Muslims settled down here and burnt up localities and 'several Hindus embraced Islam, the propagation of knowledge became all the more important for the satisfaction of the religious needs of the Muslims of both the types. Consequently, a number of Mosques were built and alongwith them Maktabs and Madarsas were also opened. Thus the rulers did the work of religious propagation by means of education.

Mosques were built by the Muslim emperors in every nook and corner of India and alongwith this the network of Maktabs and Madarsas also spread all over the country. In these Maktabs and Madarsas the students were taught the Qoran and other things associated with Islam. Even at the higher level,

instruction in Islamic religions was imparted through the medium of philosophy, history and literature. Due to this religious tendency, the construction of Maktabs and Madarsas came to be regarded as a holy and sacred duty of the ruler. Maktabs were necessarily built up with the Mosques and the religious-minded Muslims treated general education as a must part of religious education. The teacher was regarded as a very holy person and the favourite pupil of the teacher was also looked upon a holy being. But it must be remembered that it was this very strong religious sense which provided the incentive to the desecration of the Hindu and Buddhist temples and schools and their replacement by mosques.

There were some other Muslims rulers also who had no touch of fanaticism in them and they build several Maktabs, Madarsas and libraries out of their heart's desire. Not only these rulers but some other respectable citizens also made commendable contribution to the development of education. The

educated persons were given high position in the administrative machinery of the country and hence those who were keen for government jobs were all the more attracted towards education.

In the royal courts of the medieval period the presence of poets and litterateurs were regarded as a source of additional glory to the patron. Hence poets and litterateurs who were the jewels and adornment of the courts were accorded great honour by the state and also huge rewards for subsistence. The presence of learned persons in the court added glory to the name of the ruler. As a result of this, other ambitious and aspiring nobles and wealthy lords harboured learned persons in their courts and extended help and honour to them. In this way a learned assembly used to come into existence in capital and other important towns. These assemblies helped in the expansion of education.

The state looked to the education of the poor but deserving students. Orphanages were opened with this end in view and very often scholarships and bursary

grants were given to poor students for carrying on their studies. Thus the poor and destitute students had ample facilities for prosecuting their studies.

In the preceding pages we have seen that in the individualistic educational system of ancient India, the teacher-student relation was based on affection and reverence. The teacher treated his pupil as a member of his family and loved him as his own son and the pupil highly revered his teacher. This Indian tradition continued to hold good in the educational system of Muslims and the mutual relation between the teacher and the pupil continued to be on the pattern of the ancient times. Some renowned teacher was individually entrusted with the education of the children of wealthy persons, but other teachers also did not like under them more than ten or twelve students. As a result of this, the teachers and the students could well establish deep personal contacts. This personal touch enabled the teachers to educate the guide the students fully according to their own earnest desire. In the Muslim

education of the medieval times the importance of schools was not on account of the member of students as it is in the modern education, but it was due to the deep personal contact with the teachers. This contact between the teacher and the student was very holy with the result that there was usually no element of a misconduct and misbehaviour in the students.

Religious education had a great deal of importance in the Muslim educational system of medieval India; for its very basis was religious. The Muslim rulers imbued with religious zeal had built up Maktabs and Madarsas. In the fields of education, however, the Hindu and Muslim students did not get any interference from the Government in their work of receiving instruction in their respective religions. Although, the fanaticism of Muslim rulers had sucked out the educational institutions of ancient India yet those which could manage to subsist received no interference from the then government in their

educational system and they remained completely free in their internal matters.

Religious instruction was given prime importance in the Maktab and Madarsas, as was the case also in the ancient Indian educational system. Knowledge was the solution to all the religious problems and education was the bedrock of knowledge. In the Muslim period also educational helped in the solution of religious riddles and enigmas.

Education did not aim primarily at providing a means of livelihood, nor were the students equipped for this in a mechanical manner. The students gained through education a knowledge of literature and other subjects but the object of the education was the procurement of knowledge and not of means of subsistence.

The children of the wealthy persons in the society received education in their homes under the guidance of some competent teacher but that was not possible for

common people. Hence, the children of the common people received education in schools.

The Maktabs were provided for imparting primary education, whereas the Madarsa was the centre for higher instruction in religion and literature. The Maktab was usually attached to some mosque and here the students were given instruction in alphabets and words and they were also taught religious prayers. The education in the Maktabs was essentially religious, but in the Madarsas other useful subjects were also taught. Some of the Madarsas of this time may be roughly compared will with some modern universities.

In the Muslim period the Maktabs were the institutions for primary education. A child got admission into the Maktab after attaining a certain age. The system also a certain practice was observed at the time of commencement of the child's education. In the Muslim system, similarly, the child had to put on a new dress and repeat some sacred sentences from the Qoran. The basis of education was religious and hence

in the primary education the child had to memorise some portions of Qoran, the most important religious text of Islam. The students in these Maktabs were acquainted with the various things relating to religion and alongwith this they were taught reading, writing and arithmetic.

The education of the royal princes was arranged for in the royal palaces. Competent teachers were employed to give them education inside the palace, in various subject rights from the methods of administration to military training, literature and religion. It is also found mentioned at some places that the education of the princes was entrusted to eunuch who was sent to the palaces for the purpose.

The children of the common people went to Maktabs for their primary education. Hindu children also went to these Maktabs for their education and they too had to read Arabic and Persian. In the Maktabs the education in Persian was started by making the children acquainted with its script and later on they

were made to study some portions of Qoran. After the students had to study other texts of Persian literature in order to get a fair acquaintance with the Muslim culture. Among the famous Persian books were 'Yusuf Zulekha', 'Gulistan', 'Laila Majnu' and 'Sikandar Nama'. By way of some practical knowledge the students were also taught how to draft applications and write letters. In this way the primary education for children was organized in the Muslim educational system.

The Madarsas were institutions of higher Muslim education. The students after completing their studies in the Maktabs joined these Madarsas without observing any practices or ceremonies. The Madarsas were managed either by the Government or by some good charitable persons. But there was no good system established by the Government for the working of the educational machinery because the ruler established these Madarsas and have financial assistance only for

self-glorification. Sometimes 'Jagirs' were gifted to some Madarsas.

Religious education was in vogue in the Madarsas as well, but here other subjects also, viz-literature, grammar, logic, laws and prosody were taught.

Competent and able teachers were appointed in the Madarsas by the Government of the day or often by other respectable persons. Persian was the medium of instruction in the Madarsas, but every Muslim student had to read Arabic. Under higher education the study of history was specially stressed. In some places hostels were attached to Madarsas and the messing etc. of the students was arranged by the Government or by the concerned management.

The teacher was accorded a very high kind important place in the scheme of ancient Indian education. The education of the teacher earned him a respectable position in the society wilt his high moral character and conduct was treated as the basis of his dignity. In the period of Muslim education also the

students had the same regard and reverence for the teachers as was found in the Brahmanical system of education.

As in the ancient Indian system, in the Muslim system also the mutual relation between the teacher and the taught was based on love and reverence. The students revered their teachers and the teachers and the teachers treated the students with fatherly affection and did everything within their means for the good of the students. Thus in Muslim education also the personal contact between the teacher and the taught continued and helped in strengthening the holy ties of mutual attachment. In the hostels attached to the Madarsas the teachers and students usually lived together and took the same kind of meals. This afforded additional opportunities for deeper personal contact. It was believed that it was not possible to gain true knowledge without the blessings of the preceptor, although the treatment meted out by Aurangzeb to his teacher, was in flagrant contradiction of this belief.

In the Madarsas good and able students themselves managed the teaching work in the absence of the teacher. In the ancient education the monitorial system was in vogue and in the medieval period also we find its counterpart some special feature.

When the Muslim domination over India was completely established a large number of Indians embraced Islam. It was necessary; for these converts to have a thorough knowledge of their religion and hence they had to come into the field of education where the teachers usually made the student conversant with the principles and ideologies of Islam.

The knowledge of Persian, the State language, was essential securing high posts in the administration. Consequently, a number of Hindus desirous of government jobs and positions used to join these Muslim institutions and study Arabic and Persian.

None was prohibited from receiving education in Maktabs and Madarsas. Hence it will not be wrong to say that Muslim education which did not know caste

consideration, could prove very helpful in bringing about a cultural synthesis, but religious fanaticism prevented this. If the path paved by Muslim education, were trodden with the spirit of liberalism there would have been no lack of literacy in India.

CHAPTER-II

REVIEW OF RELATED LITERATURE

REVIEW OF RELATED LITERATURE

Approximately, for six hundred and fifty years Muslims ruled over India. During this period, apart from the spread of religious education and development of art and music, organisation of land, dispensation of justice and administration made great strides. Several magnificent historical buildings were erected during this period. The Taj, and Red Fort of Agra and Qutub Minar of Delhi etc., are some of the living monuments of this age. In matters of architecture, handicrafts and cottage industries, etc. Muslim period of popularly called the golden period.

Like the ancient system of education, there was a good organization of education in the medieval times also and both systems had great similarities in many respects. The relationship between the teachers and the taught was close and cordial. Students respected their teachers and teachers also constantly strived for their improvement. There was emphasis on religion. People

were generally God fearing and propagation and spread of religion was the chief aim of education.

Education was imparted at religious places. They were, generally attached to mosques. Education was free and discipline a rigorous one. Both rewards and punishments were in vogue. Kings held teachers in high esteem and donated liberally to educational institutions, Teaching was imparted orally. Students crammed verses of Quran without understanding them. In higher classes subjects like history, philosophy, grammar and law were taught. The medium of instruction were Arabic and Persian.

Sri Yusuf Hussain in his book ***"Education in Muslim Period"*** had remarked about the system of education – "The System of Education in Vogue during the Medieval India lacked resilience and become much too rigid and non-creative."

Sri Yusuf Hussain in his book "Education in the Muslims Period" had described the aims of education of the medieval times as the following :

(a) **Imparting of Knowledge** : The chief aim of education in the Muslim period was acquisition of knowledge. The standard of the institution of Madarsas was of a high order. The curriculum consisted of several useful subjects like history, philosophy, grammar and geography. Arabic and Persian languages were the medium of instruction. Several institutions of repute were established during the period. Education aimed at the spread of knowledge in the followers of Islam.

(b) Propagation and Spread of Muslim Religion : In medieval time the rulers took keen interest in the administration of education and helped them financially. Educational institutions were generally, attached to mosques. The priest, apart from his daily prayer, attended to the teaching work also. Students were made to cram the verses of the religious books. The aim of education was to propagate Muslim religion by following the dictates of the great religious personalities.

(c) **Formation of Character** : The aim of Muslim education was formation of character of the students. Their life was very rigorous and hard and the discipline a strict one. Rewards and punishments were awarded. Students led a simple and pious life. They observed celibacy. The centres of learning were situated at far of places. The systems of education was well planned and systematically organized.

(d) **Preparation for Future Life :** Apart from intellectual development, emphasis was laid on preparing students from future life. They were trained for a successful social life. There was provision for providing technical and industrial education. This helped in establishing several cottage industries and enabled students to earn their living. Through proper training of different crafts, they could become skilful workers. Thus, practical aspect of education was also emphasized.

This helped to make their future life prosperous and happy.

(e) **Organisation of Political and Social System** : Inculcation of moral and spiritual values among students was one of the chief aims of Muslim education and teacher laid emphasis on this aspect of education. This was reflected in their thinking and living. Rigorous practice was provided in the observance of the rules of conduct. Students were made to follow the principles of truth, ethical behaviour, and respect for elders and reverence for the teacher.

(f) **Preservation and Spread of Muslim Culture :** Muslim education system worked for the preservation and transmission of culture. Study of authentic works was compulsory. Rules and regulations pertaining to their culture were strictly followed. The medium of instruction were Persian and Arabic languages. Emphasis was laid on the study of original works. The help and

cooperation of kings and priests was readily available in this matter. Several international centres of learning situated in different parts of the country bear testimony to this fact.

Sri S.M. Zaffar in his book ***"Education in Muslim India"*** had remarked about teacher taught relation "Teacher integrity was unshakeable and absolute. They occupied a high position in society and though their emoluments were small, they commanded universal respect and confidence.

Sri Abdul Qadir Badayuni in his book ***"Mantakhat-al-Tawarik"*** had described about the course of studies during Mughal Period. Akbar made a revolutionary progress in his course of studies of their existing Madarsha. He laid equal eimpahsis on the teaching different branches of learning such as Astronomy, Mathematics, Medicine and Philosophy alongwith the Islamic studies.

Sri N.N. Law in his book ***"Promotion of Learning"*** described about the importance of Holy Quran.

The teaching of Islam was mainly based on the Holy Quran. This encompasses in itself a comprehensive code of life. Ths Muslims aspect of life based on Quaran & Hadis. The Muslims believe that though the world may make tremendous progress in every walk of life, the teaching of the Holy Quran shall remain supreme for all times to come. So when children develop their sense of perception and acquisition they are taught to recite the Holy Quran.

Sri Abul Fadl in his book ***"Aain-i-Akbari"*** had described about the System of Examination in Elementary Schools. In primary education the day to day increasing ability of the students was tested through Amokhta (Recapitulation) Abul Fadl has also given importance of Amokhta in Akbars' scheme of education. So the writes "The teachers were thus required to be more particular for five things daily – 1.

Identification of verse, 2. Identification of words, 3. Knowledge of Verse, 4. Knowledge of a Poem and, 5. Recapitulation (Amokhta).

Sri Moulana Manzir Ahsan Gilani in his book ***"Nizami-Talim-o-Tarbiat"*** had described about the course of studies during Mughal Period. Sri Moulana Manzir Ahsan (Bihar) writes that Sadar Jar Jang was the first person who distributed the printed question papers in the examination hall to the examines in the Madarsa of Darul-uloom and this system of printed questions in the examination was introduced for the first time.

CHAPTER-III

CONTRIBUTION OF MUGHAL EMPERORS TO EDUCATION

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Islam attaches immense importance to the acquisition and promotion of knowledge which involves the study of the Holy Qura, the Aahadith (Traditions) and other sciences.

In India the sons of Islam, far removed as they were from the rest of the Muslim world, could not keep pace with their brethren outside in material as well as intellectual advancement. Naturally their attainments and achievements in education could not be as high as they might have been had they kept in touch with other Muslim countries; yet considering the social, political and economic conditions of the newly formed empire and the difficulties it had to face, the Indian Muslims fared very well indeed. Many of them were noted for their love of learning and patronage of letters. Some of them fully devoted themselves to the promotion of knowledge.

The advent of Mughlas in India unfolded a new chapter in the History of Muslim Education. Never, in fact, in the whole history of the Muslim rule in India did the cause of education recive such a regular encouragement from the reigning soverings of Delhi as under the Royal House of Taimur every member of which was a sincere exponent f this noble cause. The Mughal court was the cradle of sages and scholars. It was renowned all over the estern hernisphire for its liberality and patronage of learning.

Zaheer-ud-din Muhammad Babur, the illustrious founder of the Mughal Empire, was a great genious. He had very little time at his disposal for acquisition of knowledge himself.

Humayun was a great scholar and good poet. He did a lot for the development of arts and sciences. He was very fond of Astronomy and Geography. He wrote some dissertations on the nature of elements and ordered the construction of artifical globes for his personal use. One such globe is still preserved in

Nadwah (Lucknow). He established a Madrasah at Delih. Among those who prospered at his court and associated with him were Sheikh Hussain, Abdul, Latif and Jauhar.

Sher Shah Suri a Pathan King did a lot for the propmotion of education in his dominion though he died rather early having ascended the throne. His attachment to literature was very great and his respect for the learned was profound.

Akbar's reign afforded ample opportunities for all kinds of literary activity in India. His court was crowded with men to letters. Abul Fad, Faidee, Abdul Qadir of Badayun (U.P.), Bairam Khan and many others who lived under the patronage of the imperial court. Many learned people from outside India were brought and appointed as teachers and professors in the Madrasahs founded by him. Under his patronage a large number of books on history, philosophy, religion and other sciences were written, compiled and translated. He made some chages in the system of

education, methods of teaching and in the curriculum. Thus it is evident that education in Muslim India was at its peak during the reign of Akbar the Great.

Jahangir was passionately fond of good books. He was greatly interested in promoting the cause of education. He repaired and reconstructed the desered Maktabs and Madrasahs which had falled into ruins and become the dwelling places of birs and beasts.

Shah Jehan, a cultured king and himself a refined scholar always respected and rewarded other scholars. Lahore, Ahmedabad, Delhi and Jaunpur were seats of learning where people came from Heart an Badakhshan.

The successors of Aurangzeb – Bahadur Shah I, Mohammad Shah, Shah Aalm-II, Bahadur Shah II were noted scholars. But they could not do much for the development of education because their kingom was disintegrating and they were reduced to mere figure heads.

Never in the history of India did art and literature, science and philosophy, industry and commerce flourish as a whole as much as they did during the two hundred years of the Mughal rule, Education made great strides during these Emperors because they were themselves great educationists, who far outshone their contemporaries in literary attainments.

Undoubtedly, the principal institutions were Maktabs for Primary and Madrasahs for Secondary and Higher Eduction. But there were other institutions as well which served the same purpose.

The libraries which came into existence in India as a result of the love of learning of many of its Muslim reulers were of great help to the cause of learning. Both the kings and the princes collected rich stores of litetaure for their own enlightenment. This was followed by the nobles too. Very often other persons also availed of the libraries. At times they were thrown open to the public in general. Most of this literary wealth was destroyed during the mutiny of 1857, but

still some families are the proud possessors of a few good libraries. Some of the books were taken away to England and are now preserved in Birtish Museum. They include some of those manuscripts which bear the seals and signatures of the Mughal Emperors and their nobles.

Like libraries, literary societies were also founded in India during the period unde review. There sprang up numberous other similar societies in different parts of Muslim India, and became valuable aids to education in generatl. Here again the lead was taken by the Royal House and the nobles.

Another important institutions in known as Mushaira (Poetical contest). It was frequently covened and poets form different parts of the country joined together with their poetical compositions. The Mushaira always afforded pleasure and had great educative value. It is still very popular and it often brings together people of different classes and community.

Mosques and manostries were founded and endowed during the Muslim period. They also helped in propagating the dual cause of education and culture.

Such educational richness must necessarily present large acquisitions of ideas to the modern educationists in the educational reconstruction of today. Discipline and devotion to learning, social life, comprehensive curricula, spiritutal atmosphere and a broad humanism occupy the most important place in Muhal India. The injunction that no one shold be allowed to neglect those things which the times required; the principle that the poor should be educated free; and that education is a preparation for life and for life after death are some of the special fetures of the Medieval System of Education. They are the essential ingredients of good liberal education, but unfortunately they are wanting in the modern system of education. These are the positive and valuable contributions to the Indian Educational System. As a result Medieval India produced great scholars, educationaists and

spiritualists whose output on the intellectual sides has few parallels in the whole history of Indian Education.

The panacea for all the aliments from which India is surrering is education and it is for her educationists to detect the ailments and supply their remedies. The present system of education should be reconstructed on the foundation of the principles and practices of the past and enriched with the experiences of the present. A systematic study of Asiatic Culture is as essential for good education for the present day life as the study of Western arts and sciences and the one should not be persued to the exclusion of the other. The vast stores of Arabic and Sanskrit, Persian and Pali must be exploded and the richest treasures of thought and literature in the Western languages must be made use of. In their combination lies the secret of success. The synthesis of the different cultures of the country and encouragement of such institutions and Jamia Millia and Shanti Neketan will go a long way in solving the present problems of India. The curriculum should be

recast and care should be taken to make it as comprehensive as possible. By careful investigation and systematic experiment suitable methods must be devised for making the examination a test of ability and intellegene rather than of cramming which rather unfortunately is the case of day. Better means must be adopted for the evaluation of answer books and assessing the ability of the examinees. Virtues of the old Indian system must br erevived and a new system of examination must be carved in the mould of the most modern scientific thoughts.

❖ Contributio of Babur

Erskine says a lot in praise of Jahiruddin Babur, the founder of the Mughal dynasty in India and an accomplished scholar in Arabic, Persian and Turki. He was also expert in literary criticism. A poet from early years, he was the author of a collection of Turki poems many of which were incorporated in his famous "Memories". Abul Fazl also mentions of his Persian composition. Mirza Md. Haider says Babur invented a

style of verse called "Mubaiyan". The works of Khawaja Ahrar were transcribed by him into poetic form. Babur was also a fastidious critic. He composed a book on Prosody entitle 'Mufassal' and authorized some other small books as also a treatise of Jurisprudence. He had skill in music on which he wrote a treatise in 1504 A.D. Babur initiated a form of a handwriting 'the Babur hand' and wrote a copy of the Quran in that script. He later sent it to Mecca. Found of books as he was, Babur imprisoned Ghazi Khan of Punjab of a charge of treachery and took possession of Ghazi Khan's library, but expressed dissatisfaction with the standard of books. He was also a lover of painting and had brought with him to India the best collections from his ancestral (Timuride) library. He embellished his 'Memoirs' with multi coloured painting.

Land Poole says that prior to 5 years of age Babur received education within the family. From 5 to 11 years of his age, Babur was educated at Samarkand and made remarkable attainments in languages. It is

knows that Sk. Maid was his tutor. In his mature days he frequently held parties with poets. A man of jovial temperament, he personally recited extempore verses in Turkish and Persian. The literary men who came in contact with him received handsome rewards and encouragement. Many of them stayed on at the royal court. In fact, his court was adorned by Skis. Zain Khwafi, Khundmir, Maulana Sahabuddin and Mirza Ibrahim (of Heart), the latter having accompanied Babur in his campaigns and also Humayun to Gujrat. He was the author of 'Qanun-i-Humayun'. Babur had an astronomical table prepared for him. Most interesting, however, is that Babur's "Shuhrat-i-am' (Public Works Department) was entrusted with the duty of publishing a Gazette and building schools and colleges. That education received the attention of the Govt. appears true from the fact that looking after educational institutions was included as an item of duty of a state department.

❖ Contribution of Humayun

Babur's son and successor Humayun followed up the tradition of his father. He had his Maktab ceremony at 4 years 4 months 4 days of age and placed under tutors. He loved the study of Astronomy and Geography, wrote a dissertation on the nature of elements and constructed terrestrial and celestial globes for his own use. He was fond of the company of learned men and poets, and used to discuss literary subjects with them. Fond of poetry, as he was, he himself composed verses. Abul Fazl in 'Akbar Namah' says that he combined the energy of Alexander and the learning of Aristotle. He introduced Astronomy, Mathematics and Geography in the Madrasahs.

Humayun was fond of magnificence. It is said in Humayun Namah that he classified the people of worth into three major categories :-

1. The holy men, the literati, the law officers and scientists formed one category know as Ahli-

Saadat. Association with such men was supposed to bring eternal prosperity.

2. The relations of the monarch, the nobles, the ministers and military personnel formed another category known as Ahli-Daulat (eternal prosperity) (wealth) because no wealth could be attained without them.

3. The third category was formed of musicians and artists, knows as Ahli-Murad i.e. people of pleasure.

The Badshah divided the days of the week for meetings with these categories. Saturday (the day of Saturn) and Thrusday (the day of Jupiter) were allotted to Ahli-Saadat because those planets are supposed to be protectors and preservers respectively. Sunday (the day of the Sun) and Tuesday (day of Mars) were fixed for Ahli-Daulat, because they determined the fate of rulers and patronized warriors respectively. Monday and Wednesday were set aprt for Ahli-Murad, because on these days of the Moon and the Mercury respectively

the king might enjoy the pleasure of delightful music. On Friday, the Jamiat day, the Emperor met all the classes together.

Firishta says that Humayun built seven halls of audience named after the planets where he recived distinctive classes of persons one day in week by turns. The hall dedicated to the Moon was used for the reception of travelers, ambassadors etc. The Civil officers were given audience in the Mercury hall. The leaned men were received in the Saturn and Jupiter halls.

Hyumayun designated the value of different grades of persons by twelve arrows, the lowest being made of base material and the higest (the 12th arrow) being made of pure gold. In the hierarchy of valuation, the 12th arrow stood for the king, the 11th for the king's relations and the 10th for the learned and the religious. Each arrow again was standardized in 3 grades-the higest, the middle and the lowest. It is evident that Emperor Humayun held learned men in very high

esteem. His learned associates included Mir Abdul Latif Khundarmir, Jauhar (author of the private Memoris of Humayun).

Humayun was fond of books. Even during military expeditions he carried a selective library with him. He had a gistory of Tamerlane in his possession. Baz Bahadur was his librarian. He transformed the Sher Mandal which had been built by Sher Shah as a pleasure house into a library where he is known to have met with his death. This building still stands near Sher Shah's mosque in Delhi's Purana Qillah.

Humayun had been defeated and dethroned by Sher Shah and forced to live a life of exile in Persia, althoght he regained the throne subsequently. Had not the Emperor's career been chequenred, mediaeval India might have more benefited from his educational munificence. In contrast to his educational inclination, his permanent contributions were insignificant. Yet he founded a Madrasah at Delhi where Sk. Husain was a professor. Private citizen also did a lot. Sheikh

Zainuddin Khafi built a college at Chunar. A school was also built on the Jumna, opposite Agra. Subsequently Humayun's tomb also housed a Madrasah, evidence of which may be viewed in Delhi even to day.

Sher Shah's short lived rule was an interreguum in the dynastic rule of the Mughuls. Yet his educational contributions were not contrary to the spirit of the Mughul times. He rather paved the way for the greatness of Akbar. Personally, Sher Shah was well-educated at Jaunpur. He was fond of Philosoply, History, Biography and Poetry He could reproduce Sadi, Sikandar Namah, Gulistan and Bastan from memory. He learnt Arabic and studied grammatical works. He used to visit colleges and associate with learned men, and also built a Madrasah at Narnaul.

❖ Contribution of Akbar

Placing reliance upon Goanese authority Noer says that Akbar son and successor of Humayun, was illiterate. Tuzak-i-Jahangiri also mentions his as

'illiterate and entirely uneducated'. With some moderation Waqiat-Jahangiri says that he was not profoundly learned although he understood the elegance of poetry and the essence of highly theoretical topics. But Abul Fazl says that Akbar had his initiation at 4 years and was placed under Maulana Azamuddin. His next tutor was Bayazid. Lessons in military sciences were given by Munim Khan. Akbar was also coached by Pir Muhammed and Hazi Muhammed and Abdul Latif. Still others hold that Akbar was well read in History and could recite Hafiz. He caused translatiohn of 300 tables (with illulstrations) of Mir Hamzah. He also communicated intiamately with philosophers, Sufis and historians.

Inspite of the controversy about Akbar's acquaintance with letters, this is on record that he had regularly-paid 'readers' who read to him many works about a dozen of which were repeatedly read, particularly a few on history and science. At Fathpur Sikri he built the Ibadat khana with four halls-the

western hall for Sayyids, the Southern hall for Ulamas, the northern for Sheikhs and the eastern for noblemen and others. Here he held learned conferences of Fridays, Sundays and holy nights. Philosophers, Sufis, Historians, Masters of Science, as well as of ancient and modern history took part in these discussions on both spiritual and temporal subjects. The participants were amply rewarded with Ashrafis. The subjects of discussion included the sciences, history and theology. Akbar's eclectic attitude enabled Christians, Jews, Sufis, Jains, Buddhists, Ulamas and Pundits to expound their philosophies and theological doctrines. 'Padri' Rudolph of Goa was one of the Christian fathers to take part in discussions and was highly respected. The emperor asked Murad to learn a few lessons from the Bible and asked Abul Fazl to translate relebant portions of that scripture.

Communal and racial toleration was a basic principile of Akbar's statecraft. His political policy of an integrated empire led not only to his famous

matrimonial policy or religious policy, but also to a policy of literary and cultural intercourse. He had many books in Sanskrit of other languages trasnslated into Persian or Hindi. He ordered a translation of the Mahabharata in 1552 A.D. with commentaries. He explained his design to Nequib Khan and asked Abdul Qadir (author of Tarikh-i-Badauni) to help Nequib. Different parts were done by different men, and the collection with illustrations was named Razm Namah. Abdul Qadir completed (1589) the Ramayana in 4 years. Hazi Ibrahim Sarhindi did the Atharva Veda into Persian and Faizi did Lilabati. Mukammal Khan Gujrati completed the 'Tarak' (astronomy), and Histroy of Kashmir was written in Sanskrit by Shah Md. Sahabadi. Similary Harivamsa was rendered into Persian; 'Majmaul Buldan' (Geography) was done form Arabic to Persian by several scholars; the Panchatantra in Persian was named 'Kalial Damnah'. A Persian version of Nal-Damayanti was prepared after Layala Maznu model. Shah Namah and other verses were done

into prose. Ulugh Khan's astronomical tables as also the works of Hindu astronomers were translated. Abul Fazl translated some portions of the Gospel. Babur's memoirs were translated from Turkish to Persian by AbdulRahim Khan Khanan. Tarikh-i-Affi (1000 years history) was compiled. In fact, the Waquinavis was active in maintaining daily record of progress in these varied literary fields.

It was natural for Akbar, a lover of books, to organize a grand library. Some of his collections were kept in the Harem and others in outer apartments. The emperor acquired the library of Itimad Khan Gujrat. Faizi left a library of 4600 volumes which also vested in the emperor. Books were generally classified as Science and Histories and then further classified as (i) Poetry, medicine, astrology, music; (ii) Philology, Philosophy, Astronomy, Geometry, Sufism; (iii) Commentaries, traditions, theology, law. Vistors to Agra Fort may still see the room where a library had been located.

Painting was elaborately used in books. 'Qissah-Hamzah' only had 1400 paintings. All books like Changhiz Namah, Zaffar Namah, Iqbal Namah, Razm Namah, Ramayana, Nal-Damayanti, Kalila Damnah etc. were illulstrated. Moreover, Akbar maintained a gallery of paintings for which he collected articles and held weekly evaluation. Remarkable painters of the time were Mir Sayyid Ali Tabrize, Khawaja Samad, Mukund, Jagan and a dozen other Hindu and Muslim artists. In fact, Hindu painters outnumbered Muslim painters. Principal courtiers also had their portraits painted. There was no communal discimunation in patronage. Akbar also encouraged Penmanship. There were a dozen penmen at his court. The momentum of rayal patronage made Calligraphy a part of the fine arts. During Akbar, more than half a dozen calligraphic models were current.

Akbar, a lover of the fine arts, could not but be a patro n of music. He maintained numerous court musicians-Hindu, Irani, Turani, Kashmiri, - both men

and women. The musicians were classified into 7 categories according to specialities, and one day of the week was allotted to each. Tansen, Haridas, Ramdas and more than a dozen instrumentalists on sar mandal, bin, flute, karana, tamburah, ghichak, rubab etc. Ancient Ragas and Raginis were revived and instruments cared for. Khiyal and Dhrupad developed as electic music. There were different centres of music thourghout the empire, particularly Gujrat and Kashmir. Infact, music in Akbar's days enjoyed noonday splendour.

Akbar took great interest in the education of the royal princes, his sons and grandsons. Prince Salim was placed under Qutbuddin Khan and Abdur Rahim Mirza. Prince Murad was coached by Faizi, Sharif Khan and Father Monsurat. Daniyal was placed under Sayyid Khan Chaghtai. A grandson of the Emperor was placed in the care of Abul fazl and a Brahmin teacher. Akbar was not antagonistic of female education. Although girls' education could not be extensive in the

mediaeval days, private indoor coaching, including training in the fine arts, existed in the upper strata of society. Akbar himself encouraged education of the girls for which he built a Zenana school in the fort place at Sikri.

The Great emperor was also an experimenter, innovator and improver. His famous experiment on language learning is on record and is widely known. Confornted with the claim of different representatives of religious that the first language uttered by the child was the language of their respective dogma, Akbar decided to conduct an experiment. There are varying reports about the details of the experimental procesdure left by Badauni and Manucci or conclusions drawn therefrom by Father Catrou. Yet, the essence comes out that the Emperor had a group of new borns reared up in comlete seclusion by dumb nurse, and it was discovered that the infants developed no language ability. Leaving aside the question of cruelty involved in the experiment, it resembled the present

psychological experiments with controlled and experimental groups. The definite finding was that language ability is a contribution of environmental stimulation and schop of communication and the child is not pre-ordained with any language skill.

Akbar's innovation in the method of language learning is also worth mentioning. As against the Persian method of reading followed by writing, he championed the traditional Indian method of writing followed by reading as more economic and sure. The time allotment was also decreed, viz 2 days for learning alphabets with accent and pronunciation, one week for combination of latters, then directed reading of short prose or verse with religious or moral lessons with combination of alphabets and lastly self reading. Akbar also cecreed four daily exercises-alphabets, combinations, new hemistic or distic and repetition of earlier lessons. The subjects were to be taught in the following order – Morality, Arithmetic, Accounts, Agriculture, Geometry, Astronomy, econocomics,

Political Science, Physics, Logic, Natural Philosophy, Abstract Mathematics, Divinity and History.

The essence of his reforms may be summed up as:-

(a) Quicker Methods

(b) Writing to precede reading

(c) Emphasis upon meaning of words instead of machnical rote

(d) Pupils must understand by self-learning while the teacher should help when required

(e) Revision of former lessons,

(f) Non-insistence upon many books without rational understanding

(g) Practical knowledge and preponderance of science subjects.

(h) Encouragement to mechnical arts.

It was decleared that "No one should be allowed to neglect those things which the present time required".

In fact, the reforms are favourably comparable with out modern educational concepts.

Akbar's epoch was marked by the growth of an extensive system of education through schools and colleges. The emperor eracted many new colleges. A big college at Fathpur Sikri and several other madrasahs in the city were founded at Akbar's instance. There was another big college at Agra where Akbar engaged famous philosophers from shiraj. There were professors from Shiraj in other colleges of Agra too. All colleges, however, were not residential. Larned men coached at home at Post Graduate standard as Mir Ali Beg did. Like Feruz Shah Tughlug, Akbar also rewarded inventions and mechanical improvements. Music, painting, arts and industries were taught in private coaching.

Educational efforts of private individuals-the nobles and the wealthy middle classes were not lacking. The Madrasah of Akbar's foster mother Moham Anaga near Purana Kilah of Delhi was famous. Also

remarkable was the college of Khawaja Muin. Abdur Rahim Khan-i-Khanan (son of Bairam Khan) was a great scholar in Persian, Turkish, Hindi and Arabic. He had a library of his own. Many pupils sought his personal tution. His son Mirza Iraj was also a great scholar.

Guided by the principles of Sufism, toleration and eclecticism, Akbar not only encouraged literary translations, but also the education of Hindus and Muslims alike. In fact, Hindus and Muslims during his days studied in the same schools. Hindus freely studied Vyakarana, Vedanta and Patanjali. The Emperor had decreed "education according to views of life and larner's circumstance." Abul Fazl records, colleges lights and ornament of the Empire." In fact, Akbar's patronage to learning spread far and wide. Tabaquat-i-Akbari lists 95 names who received imperial patronage. There was no religious discrimination in the appointment of teachers or in making endowments. Kashmiri Pundits tasted of his liberality. The centre of

Hindu learning at Mithila received patronage. In fact Akbar's education reward founded the Zamindari house of Darbhanga. Madhabacharya of Triveni speaks highly of Akbar in Chandi Mangal.

The sum total of official and private encouragement led to a grand development of schools and colleges. Abul Fazl records, "All civilized nations have schools for the ducation of youths, but Hindustan in particularly famous for its seminaries."

In conclusion we must say that qualified with taste, Akbar had comibed wealth and learning. His reign witnessed an abundance of literary men. The Emperor not only associated with learned men, but also bestowed lavish patronage in the form of pensions, stipends, rewards for personal encouragement, and endowments and grants for educational institutions. Guided by his principle of toleration and integrated empire, Akbar tried to identify with the people with a new attitude towards Hindu culture and learning by encouraging Ibadathkhana deliberations, translation of

Sanskrit works, state patronage of qualified Hindus as well as by generious provision for Hindu youths to pursue their own culture even in Madrasah. His bounty was not limited to formal education only, but spread out to literature, fine arts, mechanical crafts, architecture and even pedagogy. Perhaps we may not call him an 'Educationist' or a 'Great Educator' in the modern scientific connotation of the terms, but we may unequivocally say that Akbar the Great in his imperial glory was great as a patron of and contributor to education. Infact, the glory of mediaeval Indian education reached its zenith in the days of Akbar the great.

❖ Contribution of Jahangir

Jahangir, son and successor of Akbar had been under great tutors. He had his initiation ceremony under Qutbuddin Mr. Khan and had a great tutor in Abdul Rahim Mirza. He knew Persian and Turkish which enabled him to read Babur's Memoris in original and to copy 4 chapters missing from the same. He was

interested in History, and also wrote his own memoir. After accession, he had the dilapidated Madrasahs repaired. he repaired even such schools as "had been dwelling places of birds and beasts for 30 years, and filled them with students and teachers." Agra continued to be in a state of glory. Jahangir was a great lover of books and paintings. He collected books even at a high cost. Muktab Khan was his libarian and keeper of picture-gallary. In fact, Mughul painting reached its zenith during Jahangir. Farrukh Beg, Mansur and Abul Hasan were famous painters who introduced a new sytle. Thomas Roe is known to have received the present of a picture. Jahangir Namah was ornamented with paintings of animal forms. Musician contined to be patronized. Learned men including Mirza Ghiyas Beg, Muhammad Khan, Naquib Khan and Nimatullah adorned Jahangir's court. The splendor of architecture can still be assessed from Akbar's Musoleum at Sikandra and the tomb of Itamat-ud-daulah at Agra. On Friday, the emperor conferred with learned men,

darweshas and recluses. Iqbal Namah-i-Jahangiri given 17 names of leaned men and 10 names of poets and 6 names of singers contemporary to Jahangir. The emperor is also known to have issued a famous regulation that the wealth of rich men or travelers drying without heirs, would escheat to the crown for use in establishing Madrasahs and monasteries.

❖ Contribution of Shah Jahan

Jahangir's son and successor Shah Jahan is better known for magnificence. But he did nothing to undo the work of his predecessors. He rather followed Akbar's footsteps. Schools still Shah Jahan founded the Imperial College at Delhi near Jai-i-Masjid. He also repaired and revived the college named Dar-ul-Baqa (abode of eternity) and appointed Kazi Sadrudding Khan as its director. Shah Jahan also liked books on travel, biographies, histories (specially Life of Timur and Babur's Memoir) and set apart some time at night for private study. He was a great patron of music and himself sand well. He patronized Ramdas and

Mahapattars. Painting received his encouragement and Md. Nadir Samarqandi introduced a pattern different from the Akbari style. Shah Jahan also ordered the writing of Padshah Namah by Mahammad Amin-i-Qazwini and encouraged learned men by rewards and stipends. Architecutre was, however, a special contribution of Shah Jahan. Till date we take pride in his creations.

In Shahjahan's days Govt. Schools were founded at Agra and Delhi Pricess Jahanara founded a college at Agra. Lahore, Ahmedabad, Burhanpur, Jaunpur, Sirhind, Ambala etc. flourished as centres of learning.

Shah Jahan's eldest son Dara Shingh mastered Persian, Arabic and Sanskrit. He translated Sanskrit works into Persian. Dara leaned towards Brahmins, Sannyasis and Yogis as well as Hindu Philosophy. The Vedas inspired him. He collected Brahmins to translate them, and had the word 'Prabhy' engraved on his ring. Dara, a voluminous writer was the author of (i) Sirr-ul-Asras (Secret of Secrets), a Persian translatin of the

Upanishads. (ii) Translations of Bhagwat Gita and Yogavasistha Ramayana, (iii) Biography of Saint Nizamuddin Auliya, (iv) An account of conversation between himself and Baba Lal Das on the life and doctrines of Hindu ascetices. In fact, Dara was a disciple of Sufi Mullah Shah and found the source of Pantheism in the Vedas and Upanishadas. He wrote three works on Sufism.

Had Dara Shukoh who followed in the wake of Akbar succeeded Shah Jahan, the history of culture and education in the succeeding days might be written in a different vein. But that was not to be. Akbar's eclecticism and toleration could not attain permanency. Communal reaction had begun to rear its head even in the days of Jahangir and Shah Jahan. Dara was partly its victim. And Aurangzeb completely turned the table.

Aurangzed alone, however is not to blame. As observation of the renowed traveler Berniew is worth nothing "A gross and profound ignorance reigns in those states, for how is it possible there should be

academies and colleges well founded? Where are those founders to be met with? And if there were any, whence were the scholars to be had? Where are those that have means sufficient to maintain their children in colleges? And if there were, who would appear to be so rich? And if they would, where are those benefices, perferments and dignities that require knowledge and abilities, and that may animate young men to study?

These remarks about Shah Jahan's time, even if partly true, shows that decadence had set in, educational endowments were drying out and poverty stricken men could not provide for their children's schooling.

❖ Contribution of Aurangzeb

Shah Jahan's son and successor Aurangzeb cared very little for the promotion of Hindu learning. His political and administrative principles got mixed up with his educational policy. In fact, in 1669 he ordered provincial governors to destroy the Hindu schools and

to put down their teaching. But, at the same time professors throughout his dominions. He ordered that all Muslim students of certain grades were to be given pecuniary help from the treasure. Stipends were given to students in proportion to their progress in education. He also took steps to educate the Bohras of Gujrat for which he appointed teachers who were to hold monthly examinations and send reports thereon to the Emperor. He ordered the appointment of 3 extra professors at Ahmadabed, Surat and Patna and added the names of 45 more students to the list of recipients of stipends. Aurangzeb repaired a Madrasah at Gujrat and helped a college at Ahmadabad with the grant of a Jagir-village. In fact, he founded numberless schools and colleges. He also confiscated the Dutch buildings at Faringhee Mahal in Lucknow and used them as an educational institution. Inspite of his communal bend, even Aurangzed could not but confer with and show respect to renowned Hindu scholars of the time. Private individuals emulated the monarch in starting colleges.

Sialkot became a great seat of Muslim learning. Maulana Abdullah taught here in a school. Paper was produced in this region and used here. But painting, music and poetry languished in his reign.

Aurangzed provided for princely education in the under eunchs. Manucci says that the princes were first taught to read and write Tatar, their mother tongue. Subsequently tutors gave lessons in military exercises, principles of equity, jurisprudence, religion and welfare of the nation. The teachers also regulated the amusements of the prices. Aurangzeb himself was well educated. His first teacher was Sadullah Khan and another was Mir Muhammed Hashim. He got the Qoran-Hadis by heart, read and wrote Arabic and Persian, mastered the Chaghtai Turki. During fixed hours of the day he read and copied the Qoran and used to sell the copied. He Augmented the collection of the Imperial Library by adding theosophical books.

CHAPTER-IV

PRIMARY EDUCATION DURING MUGHAL PERIOD

PRIMARY EDUCATION DURING MUGHAL PERIOD

Islam is the most comprehensive code of conduct for human life. Hence every thing necessary for its betterment is duly codified. The different between spiritualism and materialism so prignantly prominent in European mythology is totally foreign to Islamic concept. So the infusion of Islamic concept in everyday life does not tent amount to conservatism. Muslims was based on Islamic concept. Though for a brief system of education, but the Ulema of the period and the nobles of the court did not approve of it, and they persistently followed the traditional system of education which was prevalent in those days.

Learning in Arabic came to India from Arabia, Khurasan and Transjordan. The Immigrants, who so ever came to India from these places, brought with them some sort of a system of education, which was nicely planned and well devised. The Mughal emperors besides adopting this foreign system improved also the

traditional method prevalent in the days of the Sultans of Delhi.

The age of commencement of education

Historical evidence and further investigations have finally established that the age of the beginners varied

"At the age of five this boy was brought to Samarqand. He lived there for six years more. This period though very short was a boon for him, because for the rest of his life he had no leisure."

Babur sent Humayun also to Madrasah at the age of four years four months and four days. Hamayun also sent Akbar and Akbar in his turn Jahangir and he sent Shah Jehan to Madrasah at the same age.

Nobles of the court, chiefs of states, Ulema and learned men also followed the same course for their children.

Shah Waliullah, the most famous scholar of Aurangzeb's period also began his study as a student at

the same age. Maulvi Siddique of Lahore also started his educational career under Maulana Muhammad Aalam Baidavi at the age of five.

Other people also sent their children to school at this age. There are few exceptions having begun studies after joining family life. For example Ghulam Ali Azad Bilgrami writes that after he had entered family life, Pir Dargahi exhorted him to further his studies.

Tasmia Khwani

Before the commencement of the actual study there was a custom of performing 'Tasmia Khwani' with a view to seek blessing of the blessed persons. This was also called 'Abjan Khwani' and 'Bismillah Khwan.' The idea of Tasmia Khani was borrowed from the early Arabls, who used to produce their children before the Holy prophet Muhammad (Peace be on him) for blessings. This gradually developed into a permanent custom. Tasmia Khwani actually means the act of beginning a work with the name of God (Bis Millah).

According to Hadith a work begun without the name of God is always doomed, hence the practice of Tasmia Khwani is followed strictly among the Muslims. This was prevalent even in towns and village. On this occasion a child either a boy or a girl was richly dressed. At an opportune moment he or she was brought before a pious man along with a silver board or a piece of red paper, which had in it the words of 'Bismillah' (with the name of God) and "Iqra Bisme Rab-be-ka" (read with the name of the God).

The child was to repeat these pious words as the teacher read them. Great scenes of jubiliation were witnessed at the close of the ceremony and sweets were distributed among the audience.

As Delhi had been a nerve centre of learning, this ceremony was observed with great pomp and is still in vogue.

Babur performed 'Tasmia Khawani' of Humayun when he was four years, four months and four days old. The prince was brought to a room where his would be

teacher was present. They were Khwaja Kalan and Sheikh Zain-ud-Din who were the nobles of Babur's court. The Ulema, nobles and chief of the staff were present on the occasion. They showered gold coins at the end of the function and exchanged greetings. The Emperor bestowed rewards and distributed alms.

When Akbar attained the age of four years, four months and four days, Bismillah Khwani was performed in 1547 A.D. and Maulana Isam-ud-Din was appointed his teacher, though Bairam Khan was the fittest person for this job. His statement is confirmed by Abul Fadl in Akbar Nama.

Subsequently, Maulana Bayazid, Pir Muhammad Khan, Haji Muhammad Khan and Mir Abdul Latif Qazwini took up his teaching one after another. Badayuni has recorded in his book that the prince read a few lessons of Deewan-i-Hafiz etcetera from Maulana Mir Abdul Latif Qazwini.

Munim Khan was entrusted with his military training who trained his so well that it proved beneficial to him later in life.

According to Abul Fadl when Jahangir attained the age of four years, four months and four days the ceremony of Tasmiya Khwani was performed with great pomp and grandeur in 1579 A.D. by Maulana Mir Kalan Mohaddith Harvi in the midst of selected gentry, courtiers and chiefs. The emperor was congratulated and the child was blessed by all sections.

Among the teachers of Jahangir, the name of Mir Kalan Harvi Mahaddith comes first. Then the names of Muhammad Qutbuddin Khan and the father of Maulana Ahmad Nishani stand prominent, Jahangir studies forty Ahadith from Syed Sadri-Jehan Abdun Nabi.

According to Maulan Saleh Kamboh of Lahore when Shah Jehan Reached the age of four years, four months and four days, his Tasmia Khwani was performed with all royal grandeur Qasim Beg Tabrezi,

Hakim Dawale Gilani, Sheikh Adul Khair, and Mulla Wajih-ud-Din Gujrati were entrusted with his education. Tatar Khan was his master of Turkish.

The youngest son of Shah Amit Atuallha, the minister in the court of Humayan, was a very prominent personality among the heirs of Amir Mohammad Hussain of Phulwari Sharif of District Panta (Bihar). In 1125 A.H., he laid the foundation of the Madrasah Mujibiya and this ceremony continued thereto. In his family the ceremony of Tasmia Khwani is still prevalent.

The ceremony is usually attended by friends and relatives who bless the child gifts and extend greetings to the parents. Very often sweets are distributed. Since then the child is regularly taught.

Regarding Tasminiya Khani, Hadrat Nezam-ud-Din Auliya is quoted as saying in Fawaid-al-Fwad.

This Statement confirmed by Pir Mujib regarding Tasmia Khani is as follows :

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Sharf Uddin Yahy Matnery in his Malfoozat (Maadan-ud-Mann) has this to say in this context.

The text of Makhdoomul Mulk in this context is as follows :

Both these saints belonging to the pre Mughal period. They have been quoted here just to show the importance of Tasmia Khwani amongst the Muslims of India.

The mode of Primary Education :

The education of children has always been a problem. Both the East and the West have devised different methods of their education. In modern Europe K.G., Montessori etc. have been planned to develop early educational inclination of the children. In India there was quite another method. The memory of the Indian children is believed to be very sharp. They like poems more than prose. So they memorize them eagerly with a view to utilize their sharp memories they are given short poems to learn by heart. They learn their versified lessons with great interest. This

subconsciously develops their poetic sense. During Mughal period there were no printed books available for there was no facility for printing. Beside, in those days there were no time bound courses nor were there class wise for entering into services of the State. So they were free to take up thorough and comprehensive education as long as they could conveniently afford to.

The teachers immediately after Tasmia Khwani used to teach alphabets and tried to bring home the graphic appearance of each and every letter. After mastering the letters, the children were taught to combine them into words. Considerable number of exercises of various combinations with various movements were displayed to them till they thoroughly knew the perfectness of combination of words. They were then made to combine words into sentences. Thus in three stages the children were able to read the text.

Each and every child was given individual lessons and they were asked to read them again and again in loud voices. The idea behind reading in loud voice was

meaningful. In this way the teachers had an opportunity to correct their mistakes. The children thus devoted themselves attentively to their lessons.

Here again the memory of the children were made to work more than their thinking faculty. The children who lagged behind were given special attention and greater affection. At times they were rebuked for lapses and punished if found guilty of negligence. This tradition is still followed in most of the elementary and primary educational institutions.

Akbar wanted that the Hindus should learn Persian to enter into royal services. While fully appreciating the prevalent difficulties, he drifted from the traditional mode of teaching to a slightly modern one. He improved the old system prevailing in Patshalas for teaching alphabets, words and sentences. Abul Fadl writes in Ain-i-Akbari.

"In every country, but especially in Hindustan, boys are kept for years at school, where they learn the consonants and vowels. A great portion of the life of the

students is wasted by making them read many books. His Majesty orders that every school boy should first learn to write the letters of the alphabets and also learn to trace their several forms.

He who may be done in two days, when the boy should proceed writes the joint letters. They may be practiced for a week, which the boy should learn some prose and poetry by art and then commit to memory some verses in praise of moral sentences, each written separately. Care is to taken that he learns to understand everything himself; but the teacher may assist him a little. Then for sometimes he taught to do daily practice in writing a verse. The teacher taught to look specially after five things: Knowledge of the letters, meaning of words, the hemistich, the verse, the precious lesson. If this method of teaching be adopted; a boy learn in a month, or even in a day, so much so that people will be astonished.

Every boy ought to read books on morals, arithmetic notation peculiar to arithmetic, agriculture,

mensuration, geometry, Astronomy, Physiogromy, household matters, the government medicines, logic, Ilm-i-tabli (Physics), Hindi (Mathematices) and ilahi, Sciences and history all of which may be gradually acquired. In studying Sanskrit, students ought to lean the Bayakaran (Grammar), Niyai, and Patanjali.

No one should be allowed to neglect those things which be present time requires. These regulations shed a new light scholars, and cast a bright luster over Madrashas.

The actual text of Aain-i-Akbari is given as follows.

The teachers were thus require to be more particular to the following things :

(1) Identification of alphabets,

(2) Identification of words,

(3) Knowledge of verse,

(4) Knowledge of poem and

(5) Recapitulation.

Thus under this system of education, the previous course to be finished in a year were reduced to the period of a month. The students after gradually achieving proficiency learnt ethics, physics, chemistry, mathematics, astronomy, politics, logic, history and other subjects. For Sanskrit teaching Bayakaran (grammar), Niyai, Vedanta nad Patanjali were also prescribed. Due to this revolutionized system of education, the Maktabs and Madrasahs flourished speedily.

In the light of the above extracts the following conclusions as well as educational principles may be drawn out :

(1) Akbar took a keen interest in education as well as in curriculum. It is just possible that he might have been helped in this connection by Abul Fadl and others.

(2) The first part of Aain deals with the elementary education specially in Persian. It lays great stress on the mode of instruction. The other part deals

with the Higher education along with its courses of studies. This is very realistic, because in the elementary stages of instructions, stress should be given on the mode of education and at the stage of higher education, emphasis must be given on the courses of studies.

(3) In the Aain, instructions have been given as to who to teach writing to the children from the initial stage. Among the Hindus the children in their earliest stages were taught to write. Akbar probably observed that the children educated in Pathshalas could write easily from their very elementary stage. So this led him to introduce the same method in Maktab also. Even in modern age children in their earliest stages are taught to learn more by hands than by tongues.

(4) The children were also taught to memories. Small children were urged to learn by writing some passages in prose or some poems which dealt

mostly either with the praise of God or some morals and ethics.

(5) The teachers were advised to give the least possible help to the children so that the children might use their own intelligence and ability in spelling words and joining them together. This helped the children to arouse in them the inner sense of their in born capacities. Their minds were thus checked from becoming god owns of trusted and imposed knowledge. The children are necessarily required to make the best use of their thinking faculty as well as to learn and practice what they thing.

(6) The courses of studies fixed by Akbar for higher education given an evidence of his highly developed aptitude in matters of education. He gave more importance to the practical and useful braches of education. Aurangzed, in his days, laid grater emphasis on the literary aspects of education.

(7) In advocating that education should reflect the mirror of the age, Akbar proved himself a farsighted educationist. As education, which does not march with the time is not to be regarded as useful and efficacious.

(8) In higher education the foremost place has been given to teaching of morals and so the emphasis on instructions, both in prose and poetry, was given on such aspects of the subjects which deal chiefly with the praise of God and morals.

This mode of instruction with some alterations and variations is still in vogue in the present day Maktabs. At some places reading and writing are taught simultaneously.

There was no book on alphabets in those days. The teachers used to write themselves for their students. Subsequently a book called Qaidaeh-e-Baghdadi was introduced in Madrasah. It is not known when it was compiled nor has the name of its author been discovered yet. It may be that this book was compiled

either in Baghdad or by some scholars of Baghdad, who came to India.

This, however, is certain that it was taught in the educational institutions of the Mughal period, for we have to come to learn that this book was taught in the family of Amir Ataullah of Phulwari Sharif (Patna) who was attached to emperor Humayun's court.

After this, children used to read the holy text of the Quran as well as other books and extracts of the choice of their parents. Along with this, the fundamental principles of Islam were taught and theological instructions as well as teaching in arithmetic were imparted. Some practices in good handwriting were carried on outside the time table of the Maktab.

Teaching of the Quran and its method

The teachings of Islam are mainly based on the Holy Quran. This encompasses in itself a comprehensive code of life. According to the Muslims it deals with every aspect of human life for their

guidance. The Muslims believe that though the world may make tremendous progress in every walk of life, the teachings of the Holy Quran shall remain supreme for all times to come. So when children develop their sense of perception and acquisition, they are taught to recite the Holy Quran. When Zaibun Nisa, the daughter of Aurangzeb, started reading fluently, she was placed under the tutorship of Hafiz Maryam, who after the tradition of the royal family taught her this holy book. Shah Wali-ul-lah began to read Holy Quran at the age of five. After reading this Holy Book, he devoted himself to studying Persian and Arabic Books. Sheikh Abdul Haque Muhaddith of Delhi has written about his own education in the flowing words :

"My father prior to the teaching of alphabets, which the children learn in beginning, used to teach some two or three fractions of some passages of the Holy Quran or even less than that (God alone knows better). He used to write these fractions lesson wise, which I used to read. Subsequently, by dint of his

training and affection produced in me such an ability that I used to read daily some fractions of the Holy Quran and used to reproduce them before my father. Thus I finished whole of the book within too or three months.

Sheikh Abdul Haque completed the reading of Holy Quran without learning alphabets. If we adopt the same method we may also succeed in our efforts. But it is not an easy job. It requires expert and affectionate teachers. Form the above details we learn that :

In the beginning simple reading of the text of the Holy Quran was taught; Before it, the alphabets were taught with all their peculiarities which facilitated the readings of the Quranic Text, Lesson in the Quran was given I smaller fractions and the length of the lesson was according to the ability of the children's memory. With the growth of knowledge and the merit of the children, the lessons also grew in length. Till the lessons were not committed to memory, further lessons were suspended. When the teachers were perfect and

expert in the art of teaching, children finish the Holy Quran within a very short time.

Sometimes parents wanted to see their children as Hafiz-i-Quran. The Children in such cases used to commit to memory their lessons. The author of Tad Kirai-e-Ulema-i-Hind writes about Sheikh Ahmad Sarhindi Mujaddid-i-Alf-i-Thani, a great saint of Jahangir's period.

Primary Institutions (Makatib) :

Mosques – The place where the children learn alphabets and elementary reading and writing along with arithmetic was named as Makatab. In villages, cities and towns primary education was generally completed in Maktab. Such Makatab were mostly located, within the compound of local mosques. During the Mughals, a net work of such Makatib was spread far and wide. Even after the downfall of the Mughal empire, and in early days of the British rulers. The elementary education in Mofassils ran for a long time on this traditional pattern. Adams writes, "About a

lakh of such Makatabs were running only in the Province of Bengal."

Maktabs were not held only in mosques, but suitable accommodation was arranged in some convenient places, where classes were held according to easy availability of students. It is mentioned in the history of Bijapur in Bustan-us-Salatin. In Jame Masjid two mullahs were appinted for Maktab children, two for teaching Arabic and one for Persian teaching.

When the Students grew up, they were sent to Madrasahs.

Prior to the reign of Aurengzeb, the Hindus and the courses adopted in such institutions were secular in character. After completing the primary education, Hindu and Muslim students joined institutions of their choice.

The Hindus joined institutions where along with theological teaching, they read medicine, astrology, astronomy and other subjects of their liking. Such institutions of the Hindus continued upto Aurengzeb's

period. Their main centre was Benaras. Khafi Khan writes, "During the period when the author was at the port of Surat, he learnt from a Hindu physicial of repute that the Brahmins being a responsible community vigorously pursued the acquisition of knowledge in astrology, medicine and religion in the best interest of their community. Even the Brahmins of poorer means reached of their choice. Every morning and evening they went to the bank of the Ganges. The people who visited this place either as visitors or for a dip into the Holy water of the Ganges, offered tips to the Brahmins according to their religious tradition. The students presented such tips to their teachers, who in their turn met the cost of their maintenance."

Small girls were also sometimes on the roll of such Makatib. Hence instances of co-education in primary section were also found in those days. The education was free in general and there was not the least restriction for any community.

Private accommodation (house) – Generally the children of the royal family as well as of the family of the nobles of the court and wealthier persons did not allow their children to go to the primary institutions, where only children of the masses were given instructions. This they did because they did not like their children to mix with the children of the masses, about whom they thought that they were not people of high manners and morals. The Mughal emperors were more cautious for the education of their children. So highly qualified and talented scholars were entrusted with the job of imparting education to their children. Besides traditional education, the princes were taught the ingredients of culture and morals. So we find highly accomplished and erudite scholars employed for giving instruction of Mughal princes. For example, Khwaja Kalan Sheikh Zain-ud-Din were teachers of Humayun. The tutors of Akbar were men like Bairam Khan, Mulla Islam-ud-Din Ibrahim, Abdul Latif Qazwini and Mulla Bayazid. Mulla Mir Kalan Harvi, Qutub-ud-Din Khan,

Abdur Rahim Khan-e-Khanan, Faidee and Ahmad Nishani were the superious of Jehangir's education. Shah Jehan's tutors in his childhood were Qasim Beg Tarbrezi, Hakim Dawai Gilani, Sheikh Abul Khair and Wajihud-Din Gujrati.

Mulla Abdul Latif Sultanpuri, Mir Muhammad Hashim Gilani, Mulla Mohan Bihari, Maulana Syed Muhaddam Qanoji, Mullah Sheikh Ahmad and Mulla Jivan and Danish Khan imparted education to Aurangzeb. All of them gave education at their private apartments. Abdul Qadir writes about Mir Fathullah Shirazi, "He became deveted to teaching the children of the Amirs and every day would go to the houses of the courtiers and would act as the elementary teacher and teach the children of seven or eight years of age, and even younger."

Besides this, there were Maktabs in the private houses of the public also where the primary education was imparted. These teachers were so galvanized in the royal society that more often they were treated as

advisers and best associates. Some of them were included in the Cabinet of Ministers and were offered ranks of highest honour. Mir Fath-ullah Shirazi was appointed as a minister by Akbar. Mulla Mohan Behari and Mir Muhammad Hashim Gilani were appointed as Chief Justice and as Mufti of the Judicature of the empire, respectively.

Abul Fadl writes about Golkanda that, "In Decan besides big Madrasahs, countless Maktabs were established at the residents of the teachers themselves.

The teachers of Maktab (Schools)

Generally the 'Imam' of the mosque or the Moazzin (who calls for prayer), served as teachers for the beginners. They were known as 'Maktabdar'. The teachers who taught as private tutors at the residence of the emperors and nobles of the court were knows with the title of 'Munshi' or 'Maulvi'. The teachers of the Maktabs were called 'Adib' or 'Moallim'. We find in the history of Bijapur – Bustan-us-Salatin.

"In Jame Masjid too mullas for Maktab childredn, two for teaching Arabic language and one for teaching Persian at Maktab stage were appointed."

We find in Tabaqat-e-Akbari also that Maktab teacher of Jehangir Maulana Mir Kalan Harvi Muhadiith was knows as Maulvi.

The title of Munshi or Maulvi for teachers is mentioned by all historians. Mulla Abdul Qadir has also mentioned this title along with the name of the teachers. The Maktabdars who were engaged in teaching either in mosque or in primary Maktabs were granted stipends from the income of Auqafs constituted for this purpose. They were also made in charge of such Auqafs and were permitted to utilise the income for the education of the orphans and the needy. In this way the teachers got themselves engaged without being over burdened with the anxieties of their income for meeting the necessities of life.

The author of Maathir-i-Alamgiri writes, "In every town and city, stipends were granted to the Ulema and

Jagirs were awarded to them a provisions were made for the expenditure of the students."

Aurangzeb sent orders to Makramat Khan, Diwan of Gujrat, as he did to other Diwans in his dominion, that all such students from the lowest to the highest form, those who read the 'Mizan' as well as those who read the 'Kashaf' be given pecuniary help from the state treasury with the sanction of the Governor of the state to the Professor of the colleges.

The teachers who used to teach the children at the residence of the emperors and nobles were awarded Jagirs and stipends by them. As Maulana Mir Kalan Muhaddith; tutor of Jahangir, Mulla Mohan Bihari, tutor of Aurangzeb, Mulla Mohibbullah Bihari tutor of Rafi-ul-Qadr were such stipend holders. Along with such stipends they got salaries also.

The parents of the children used to pay the teachers according to their means. When children began a new book, parents invited the teachers to their residence and gave them some gifts. Similarly, when

children finished the Holy Quran their teachers received gifts. These gifts were not supposed to be in lieu of either tuition fee or of compensation for their services. These were simply voluntary.

The teachers maintained strict discipline. They sat with a cane or a stick in hand on an elevated place and the students were made to sit on mats which they brought from their houses with the books. They had before them bookstand and takhti (wooden board).

The system of examination in elementary schools

In primary education the day to day increasing ability of the students was tested throught "Amokhta' (recapitulation). The children wer given lessons and they were asked to read aloud with a view to memorise them. At the end of the week (Thursday) every students had to recapitulate his lesson before the respective teaches. Abul Fadl has also given importance to Amokhta in Akbar's scheme of education. So he writes, "the teachers were thus required to be more particular for five things daily (i) Identification of a verse, (ii)

Identification of words, (iii) Knowledge of a verse, (iv) Knowledge of poem, and (v) Recapitulation (Amokhta).

Sheikh Abdul Haq Muhaddith of Delhi writes about his own primary education in Akhbur-ul-Akhayar, "I used to read daily some fractions of the Holy Quran and used to reproduce them before my teaches."

In advanced stages the students were put to the test twice a week and finally on the last days of the week though recapitulation of the entire book. Generally Thursdays was the day of rests. This helped the teachers to assess the merit of the students on the one hand and realize at the same time their sense of eagerness in studies. This induced the students to remember what they had read earlier and prepare themselves for their future lessons. So amokhta was an important and useful aspect in the elementary course of education. Sharfudding Bihari has also mentioned and dealt with the system of Amokhta in his Mulfuz.

CHAPTER-V

SECONDARY EDUCATION DURING MUGHAL PERIOD

SECONDARY EDUCATION DURING MUGHAL PERIOD

The real aim of education is to gather fund of information and to make the best use of one's natural abilities. This has been the aim since time immemorial. Even today all efforts are being made to develop the natural faculties and capabilities of a child irrespective of the fact whether it is a scientific subject of social sciences. In the primary stage stress is given on memory whereas in the higher stage on self study and comprehension.

The Mughals also adopted and popularised the same method. Their aim was also to develop the innate capacities and natural capabilities of the child. The teachers laid stress on the memory in the primary stage as it is prevalent even today. But at the higher stages they favoured the lecture method which was technically known as "Imla'. This method was also in practice among the Hindus in their system of education.

When the Muslims came to India their resources were limited. There was no stock of books with them. So the teachers used to dictate the articles. In ancient India they used the leaves of trees and later on with the invention of paper they dictated article on paper, Maulanas has also confirmed this fact.

Maulana Azad Bilgrami and his cousin while taking lesson from Mir Tufail Muhammad has written his own experience, that the students one after another used to given reading and the teachers used to listen.

Thus the teachers had the opportunity to correct the reading of the students. This was chiefly needed in the reading of Arabic books, as it was very likely to commit mistakes in pronunciation of different letters.

Mulla Abdul Qadir Badayuni writes about the method of Sheikh Ahmadi Fayyad that whenever any student committed mistakes, the teacher corrected him from his own memory.

Teaching Persian :

After having primary education which consisted of the teaching of the alphabets, the Holy Quran, Arithmetic and simple reading and writing, secondary education began. It included, in the first stage, the teaching of the Persian literature and elementary Arabic.

Persian language grew more popular in Mughal period than in its preceding age. Since Sikandar Lodi's reign, the Hindus also started learning Persian. During Akbar's time Raja Todarmal introduced Persian as a compulsory subject for the Royal Services and he enhanced its importance. Persian was also declared as the official language.

So far as the teaching of Persian in the secondary stage was concerned, courses of study for children were almost the same which were prepared hundred years ago. They were prepared on the model of Arabic syllabus. It is not definitely known whether any local

language was used as a medium to learn to teach Persian.

But it is presumed that no local language was used as in medium to explain Persian literature. For example Mulla Abdul Qadir of Badayun has written about his teacher, Abdullah Badayuni, that he requested his teacher to explain some verses in Hindi. He replied.

The students whose mother tongue was Persian and specially princes, got Persian education through the medium of Persian.

Course Books :

In teaching Persian the grammar was taught in the beginning which consisted of memorization of Persian nouns and verbs. It is not known as to which book of Persian grammar was included in elementary stage.

For the last two centuries, it is, however, customary in India to teach 'Safwatul Masadir'

'Masdar-i-Fuyood', 'Amad Nama' and 'Ahsanul Masadir'. The books namely 'Navadiul Masadir, Bahar-e-Uloom' and 'Haft-e-Gul' might have also been taught, for they were compiled for this purpose. These books were to be got memorized by heart and this labour in childhood paid dividend in future. After this the teachings Persian prose and poetry were taken up. Very difficult books were taught in the secondary classes which enabled the students to converse and write easily in Persian.

It is evident from Tuzuk-i-Babri that Babur read the Holy Quran, Gulistan and Bostan of Sadi, Shah Nama of Firdause, Khamsha of Nizami and Amir Khusro, Zafar Nama of Sharfudin Aliyazdi and Tabaqat Nasiri of Abu Umar Minhajul-Jauzi, as we find their reference at different places in his autobiography. So these books were probably compulsorily taught to him according to the family traditions. Sher Shah learnt Sikandar Nama. Gulistan and Bostan by heart.

Badayuni also learnt Gulistan, Bosatan and Sikandar Nama by heart.

Maulana Shah Abdul Haq of Delhi of Jehangir's period writes about his Persian education. "Perhaps, some parts of Bostan and Gulistan and Diwan-e-Hafiz were taught to me.

The knowledge of Persian literature of Maulana was probably limited to these books only after which he read everything in Arabic. But his mastery over Persian language is evident from his Persian writings. His Akhbar-al-Akhiyar is a well known book and it has been written in a chaste style.

From other possible sources we have been able to learn that the Persian books which were taught to th students were Nuskha-i-Talimiya, Talime Azizi, Dastoor-su-Sibyan, Insha-i-Madho Ram Bahar-i-Danish, Anwar-i-Suhaili, She Nathr-e-Zahoori and Waqa-e-Nemat Khan, e-Hali. In poetry, the students were taught Karima, Pand Nama, Ma-Moquma, Khaliq Bari, Bostan, Yusuf-O-Zulaikha, Qasid-e-Ghani,

Sikandar Nama, Shah Nama Firdousi and Diwan-i-Hafiz.

The text of Makhdumul Mulk in this context is as follows :

The teachers, parents and guardians selected some of these books according to their choice and taught them to their students and wards. The Primary importance was however given to Gulistan, Bostan, Diwan-i-Hafiz and Sikandar Nama etc. The rest of the books were taught in advanced stages.

The teaching of Elementary Arabic :

Arabic was also taught along with Persian at secondary stages. According to Maulana Manazir Absan Gilani (Bihar), the literate people of those days acquired sufficient knowledge of Arabic, which enabled them to understand the meaning of important Ahadith and the verses of the Holy Quran. That is why the people of that time freely quoted the verses of the Holy Quran and the Ahadith (Traditions) in correspondence and other literary activities thought they were given

little importance in literary circles. The teaching of elementary Aracbic began with Sarf. In 'Sarf' conjugations and rulers of grammar were taught and they were learnt by heart. It was followed by the concise teaching of 'Nahv' (syntax) and there also the rules had to be learnt by heart.

Maulana Shah Abdul Haq of Jehangir's period, writing about his elementary Arabic education, says that his father Maulana Saif along with the teaching of Persian made him learnt by heart the book Mazan-us-Sarf punishing the Holy Quran in his childhood and he also taught him Misbah and Kafiya.

According to Mirat-e-Ahmadi, students were taught from Mizan to Kashshaf and this indicates that the elementary book of Arabic was 'Mizan-us-Sarf" and the highest book was Kashshaf of Zamekhshari.

Adbul Kadir Badayuni writes about Sheikh Gujrati that he wrote explanatory notes of 'Hawai.'

In connection with the teaching of Arabic to Sher Shan, we find the mention of 'Kafiya' and Shareh Kafiya be Sheikh Shahabuddin.

From the above details we can come to the conclusion that the teaching of Arabic used to begin simultaneously with the teaching of Persian.

Mizan-us-Sarf and Hawai were taught in Sarf and Kafiya, Sharah kafiya and Misbah were taught in Nahv.

In secondary education the teaching of Arabic was limited to Sarf and Nahv only. After that higher books were taught. During the later Mughal period the teaching of 'Hawai' was omitted from the syllabus and a number of other books were prescribed. In addition to 'Mizan'us-Sarf' other books like 'Zubda', Munshaib, Sarf-e-Meer, Panjgani, Fussol-i-Akbari and Shafia were included in the course by Mulla Nizam-ud-Din of Sehal, the founder of Darse-Niza-mia. His pupils added, the Dastoor-ul-Mubtadi and Ilm-us- Seegha also to the course. The present Kitab-us-Sarf is also taught, In

Nahy, Lubbul Albab and Irshad were taught. Shah Abdul Haw of Delhi read part of 'Kafia', LLub' and Irshan in Nahv from his father.

Sheikh Hussain Badakhshi was taught 'Misbah' by Sheikh Rasheed in his class. Mulla Nizam-ud-Din omitted 'Lubbul Albab', Irshad' and 'Misbah' from his course and prescribed Nahv-e-Meer, Sharh Miat Aamil and Hidayat un-Nahv in addition to Kafia nad Shar Jami. Kafia and Sharh Jami were included in the syllabus prescribed by Shah Waluullah. One book namely Sharh Miat Aamil was added to this by the pupils of Mulla Nizamuddin.

Shah Waliullah read only Sharh-i-Jami. The author of Tadkira-i-Ulmai-Hind states, "At the age of ten, he began Sharah-e-jami.

At the elementary stages of instruction, text books of Sarf were taught thoroughly but the text books of Nahv were taught in parts. At higher classes Nahv was taught thoroughly. At the secondary stages the teaching of Arabic was confines to Sarf and Nahv

followed by Arabic books at higher standard as has been started Maulalan Sheikh Abdul Haq.

Discussion during the lecture :

The students in the medieval period were expected to attend the classes with full preparations. They were advised to think over the problem independently. It was expected of them to put question, and discuss the subject matter during lectures. The teachers never appreciated the passive and dull students. This was one of the essentials of teaching during that period.

Maulana Azad Bilgrami was a pupil of Abdul Hakim of Seyalkot. In the beginning he only listened to the teacher and never put any question. He thought it improper to ask questions from the teachers. After a few weeks Mulla Abdul Hakim encouraged and exhorted him to ask questions. After getting permission from the teacher he began to put questions in order to remove his doubts and difficulties. At times the discussion continued for days together.

Maulana Abdul Ali Bahrul Uloom, the son of Nizamuddin Sihali was a students of Mulla Kamal Sihali, a disciple of Mulla Nizamuddin. Mulla Kamal was a fairly senior man whereas Bahrul Uloom was quite young. During lectures they discussed the subject thoroughly. Being young, Bahrul Uloom at times exceeded the limit of decency and decorum. The other pupils of Mulla Kamal disapproved of the conduct of Bahrul Uloom and they protested against his (Bahrul Ulooms) tone and temper. But Mulla Kamal pacified his students and justified his arguments, acknowledge his merit (scholarship, approach and ability).

Maulana Jamulddin Talla took up the profession of teaching while he was quite young. He used to explain the delicate and intricate problems very easily and the students were fully satisfied with him. He also approved the method of mutual discussion.

Participation of the Contemporary Ulema :

The method of discussion in teaching was not confined to students and teachers only. The

contemporary Ulema also participated in the discussion and debates freely with the students. The Ulema participated in the debates in order to improve their own knowledge and remove their own doubts. Very often they corrected and guided the teachers sincerely and honestly while they found any mistake and error in their teaching. This method also helped the students to improve their knowledge and to create a taste for debates, discussions and a sense of inquisitiveness. This method also developed their thinking capacities and mental faculties. The contemporary Ulema were authorized to put questions for their own clarification and satisfaction. They never felt shy of their short comings and limitations. They requested the Ulema to discuss the points in detail. Similarly, they encouraged their students to hold discussions and debates.

Abullah of Badayun (U.P.) taught Sharah-i-Tahaef and principles of research (Usool Tahqiq) to his student. Abdul Qadir of Badayun. The contemporaries also joined his classes and he always welcomed their

healthy criticisms and he very patiently removed their doubts and clarified their points.

Maulana Ghulam Ali Azad of Bilgram has stated about Sheikh Ghulam Mustafa, a Mansabdar in the reign of Aalamgir that he gave more attention to the subject matter than the test in the classes.

He orally gave valuable references and explanations to the students according to their capabilities. When the students consulted the annotations, they found the lectures more useful than the books themselves.

Whenever any scholar reached there, he talked according for the capability of the scholars concerned.

The teachers used to provide the students more useful references and information in then deliberation and lectures than the text books. The students were never encouraged to refer any bookish explanation and annotations.

The contemporary Ulema invited the students to hold discussion with them. Sheikh Mohammad Jan (d.1120 A.K.) was a student of Sheikh Abdul Hamid in his boyhood.

The contemporary scholars encouraged and welcomed their students to discuss any problem and any topic with them. Once Sheikh Abdul Hamid went to Sheikh Jan Mohammad of Jaunpur (d. 1120 A.H.) with his teacher, Sheikh Ismail of Lahore. Sheikh Ismail directed Jan Mohammad to holding discussion of Hadith after completing his studies. Jan Mohammad felt shy. But his teacher exhorted him and then he promised to go to him and discuss with him. Accordingly after completing his education. Jan Mohammad used to go to his teacher and discuss Hadith with him.

Literary Convention :

During the period under review literary debates were very popular in the teaching centres. Literary conventions were also held to improve the teaching.

Mostly royal dignitaries were the conveners of such conventions. The cream of the Ulema were attached to the royal court and they held conventions every now and then. At times the kind himself attended such conventions. During the reign of Akbar this practice gained further impetus. After dealing with the problems of the kingdom Akbar diverted his attention towards religion, literature and literary activities. A separate platform was selected for such conventions. Such debating centres were named as 'Ibadat Khana'. This was the place from where Akbar used to listen to the arguments and counter arguments of people of different sects and religion. Sometimes the scholars tried to know the original language of mankind. At times they made experiments in the field of education. Not only the students but also the authors and writers were benefited with such conventions. From among the participants in the debates in the Ibadat Khana a number of scholars jointly translated Mojam-al-Buldan, the Mahabharat, the Ramayana and History of

Kashmir in Persian. History was also written with joint venture. The students thus developed in themselves the ability of writing. They also got an opportunity to develop the ability of speech and oratory. In India the best example of this joint effort is the compilation of Fatawah-i-Alamgiri. Aurangzeb had entrusted the work of compilation of Fatawah to a board of Ulemas under the chairmanship of Mulla Nizam-ud-Din. The Kind also took part in this work.

After completing the course the students were always in quest of modern and up to date knowledge. They held such educational conventions. They held discussions and debates on different topics of the day. Scholars and reputed dignitaries delivered lectures on selected topics. The students even after completing their studies and leading a family life were busy in furthering their knowledge with the help of these conventions. Very often philosophers and men of different tastes toured in search of knowledge.

Wherever they went, they quenched the thirst of the scholars of those countries and in return they also enriched their own knowledge.

As a result, they solved the intricacies of the philosophical and logical ambiguities. Thus they also developed their own mental facilities. It was this mode of teaching which helped them to be the pioneers of different religions, arts and sciences. It also helped to raise the standard of Indian literature and as a result a number of good teachers were produced.

Supervision of self study :

Self study was essential for the students of Mughal period. They were directed to consult dictionaries and other books of references. The teachers always watched and exhorted the students to self study. Shah Waliullah directed his students to make out the meaning of the difficult words and to consult the dictionary. He equaliy discouraged the practice of consulting annotations and explanatory notes. The teachers were highly displeased with those students

who were not habituated to studying independently or who depended upon annotations or were less inquisitive and were not labourious. The teachers never liked the students to be passive listeners in the class. They adopted the method of questionnaire and the method of questionnaire and the method of discussion and debates as an integral part of teaching in the class. Maulana Ghulam Alim Azad Bilgrami has written about his teacher Mir Tufauil Mohammad that he wished his students to be intelligent, devoted to studies and to possess ability of arguments.

He always expected his students to come prepared into the class to that the teachers might ascertain their intelligence labour and power of discussion. Mulla Abdul Hakim Seyalkoti show annoyance with the dullness of Mir Ismail Bilgrami, enough the teacher himself was proved wrong letter.

Class Routine :

There was no fixed hour for teaching or holding classes during the Mughal period. The teachers taught

the students according to their convenience. Generally they started teaching after the morning prayers. According to Maulana Rahman Ali, Qazi Amjad of Narnaul (d 927 A.H.) used to go to the tomb of Khwaja Moinuddin Chisthi in the dead of night. He used to spend the whole night in prayer. After the morning prayers he taught his students. After Asr (after noon) prayer be used to discuss Tafsi-e-Madarik.

Maulana Abdul Qadir of Lucknow followed the same routine and used to teach after morning prayers continuously for forty years.

Sheikh Abdul Haq of Delhi of Jehangir's reign was educated in a Madrasa of Delhi. In that Madrasa teaching hour was fixed from morning to noon and after recess from noon to afternoon. The Sheikh also followed the same routing. During recess he used to go home for lunch.

Some of the teachers had paucity of the due to a rush of students and so they observed no fixed teaching hours.

Mulla Abdul Hakim of Seyalkot taught Mir Syed Ismail between Asr (afternoon) and Maghrib (sunset) due to paucity of time.

Class Discipline :

There were some prerequisites for the students to attend the classes. They were expected to abide by them, Firstly, the students were supposed to come earlier than the teachers. Secondly, they were expected to behave properly. Thirdly, they were directed to come in a proper and approved dress i.e. with caps of Amamas (turbans). Fourthly, the students were expected to know their books on a high place such as rehal.

The students used to stay for sometimes to enable the teachers to go out first. At times the teachers stayed and let the students go.

This system is still in vogue till today.

Attendance register :

There was no system of maintaining attendance registers in the Mughal period. Even then the attendance was almost cent per cent. Students file it to be their duty to attend the classes punctually. This was also the result of the regularity of the teachers. In those days teachers are very affection responsible and devoted in their duties. The students were taken to task and reprimanded if they missed their classes. Thus both teachers and students were punctual and therefore there was no need of maintaining attendance registers. Along with teachers and students the parents and guardians were also very particular for the betterment f the lives of then children and wards. The number of students in a class was generally low and limited. It was just like the tutorial system of the modern age.

Sheikh Abdul Haq of Delhi while dealing with the sense of punctuality and responsibility among thc students in general states about himself that he used to

go to his Madarsah at distance of two miles twice daily in the scorching heat of the sun in summer as well as in the biting cold of winter.

Rahman Ali writes about Sheikh Burhauddin Nasafi that whenever a students approached him and wished to be this pupil, he put conditions and one of them was to be very punctual and regular in attending classes irrespective of the change in seasons.

Qari Abdul Rahman was a student of Shah Ishaque. One day he could not go to him to time due to heavy and incessant rain. Students who were present there requested their teacher to proceed with the lesson as it was impossible for Abdur Rahman to come from such a long distance. Shah Saheb advised them to wait and in the meantime Qari Saheb reached there with his books kept in the pitcher.

Examination :

There was no specific system to conducting examinations as in our days in medieval India in general and during the Mughal period in particular.

Neither at the elementary stages nor at the secondary and the higher stages was there any system of examination. It does not mean that there was no system to test the merit of the students in those days. That examination and tests automatically evolved from the system itself. At the primary stage students were asked to repeat the learnt lesson daily and thereby a test was held every day. This test was technically termed 'Amokhta'. In secondary as well as higher classes half monthly and annual examinations were not in practice. The teachers at the primary stage used to test the knowledge and the progress of students every day by adopting the method of Amokhta. Likewise teachers at the higher stage used to test them by putting questions. Thus questions, discussions and open debates served the purposed of examinations. Higher education did not only mean to memorise the passage. It actually aimed at the development of the mental faculties of the students. It was also expected of the students to think, comprehend and to develop

other's ideas and thereby to adopt themselves to any sudden and new circumstances which may arise in their lives. In short the modern system of examination was not prevalent in those days.

Students had to study daily in order to prepare themselves for the next lesson. During the lessons, teachers used to put questions to students, in order to test their merit, memory and comprehension. The students used to labour hard and study deligently to impress the audience by virtue of their talent in the debates and discussions. Thus there was the system of daily examinations. Students also felt confidents while discussing any topic. Thus they felt a sense of satisfaction and academic pleasure within themselves. They were never goists or snobs, they were the best evaluators of their own merit. Students escaping from discussions, debates, symposium and seminars or deficient in such qualities were directed to adopt some other profession. Such students were not regarded as learned persons. Academically they had no place in the

society nor were they given a certificate of completion of the education. In short, in the old system of education memory and ability were tested at the primary stage. In the secondary and higher stages, the student's ability, intelligence, natural aptitude and intellect were put to test by discussion, debates and argumentation. Thus, students were in apposition to develop self confidence and they normally possessed a wealth of knowledge. Not only this, they developed the power to solve the forthcoming problems that right arise in different situations of their social life.

Both oral and written examinations were held in compulsory as well as optional subjects. The written examinations comprised of language and literature. Generally, Optional questions were not set. As a rule every question was compulsory. Modern system of awarding marks was not adopted to evaluate the merit of the Students. Students were tested by learned persons of the age and not their own teachers. Students who came out successfully in the examination were

awarded certificates and digrees. They were held in high esteem by the society.

Sometimes students had to answer oral question put to them by learned personalities of the time. When the students satisfied the learned persons, then alone were they awarded diploma. Those who did not pay respect to such students were looked down upon by members of the society.

Ali Mohammad Khan Kafi speaks of such an examination in his book 'Tarikh-e-Mirat Ahmadi', "Aurangzeb made education compulsory, but he could not implement this order throughout his kingdom." On an experimental basis he made education compulsory for the Bohras of Gujrat and introduced a system of monthly examination. The results of the examination were communicated to the Emperor so that he might have an idea of progress of the students.

During the Pre-Mughal period it was Sikandar Lodi, who introduced the system of holding annual

examinations in the Madrash of Bijapur for the first time.

Award of Degrees :

After finishing one or more books, the students were expected to have a better understanding, know up to date teaching technique, have sound principles and mature judgment. When the teachers were fully satisfied with the ability of the students, they awarded degrees. They used to write a detailed account of the subjects studied and ability of the students on a sheet of paper. This sheet of paper was termed as 'Ejazat Nama', or Sanad (degree).

The teachers taught their students some portion of a book only and the students having degree were directed to finish the rest of the book.

It was customary to mention the names of the teaches from generation to generation in the degrees and only then that Sanad (degree) was recognized.

Convocation :

After the completion of education, convocations were held. Scholars used to attend this function regularly. The public also participated. Scholars and respectable persons delivered speeches and addressed the recipients and the students. At times the contemporary scholars put questions the recipients in order to test their abilities and knowledge.

Thus they assessed them fully. It was an indirect test of the teaches' scholarship as well. After that the students were awarded degrees and they were recognized as scholars. They were treated as respectable persons in the society. According to the Rohila Chief, Hafiz Rahmat Khan (1710-1774 A.D.), the students after completing their studies were brought before the scholars and were awarded degrees. Sweets were distributed, dinners were arranged and all the scholars were entertained. Since the students were included in the list of the scholars, their salary was fixed equal to other scholars.

Institutions :

Mosques – When the Muslims came over to India, they built mosques for their prayers. These mosques also served the purposes of institutions where primary education was imparted. Mosques were used for prayers and as a platform for the propagation of religion and the expansion of education. This was used their churches and temples as centres of learning. It was obligatory on the part of Muslims to read and to teach the Holy Quran. Naturally, the mosques and the monasteries served the purposes of the institutions where religious instruction was given. The scholars and Sufis were duty bound to preach the tenets of Islam and to teach the religious books. In short, the Quran and the religious education was a pivot round which the entire education moved.

The mosques which served as Maktabs and Madrasahs also were the most suitable places for building the character of the boys. Prior to Madrasahs being housed in separate buildings the mosques served

this purposed. Wherever there was a mosque a maktab was attached to it. A big Madrasah was attached to the mosque of Wazir Khan at Lahore and Jame-Masjid at Agra also had a Madrasah which was established by Jehan Ara Begum, the eldest son of Shah Jehan. These Madrasahs continued to flourish for a fairly long time.

This is also supported by the statement of Maulana Abul Hasanat Nadvi in his book Islami Darsgahen.

Madaris – Ancient books on history bear testimony to the fact that there were hundres of madrasahs at Delhi and that there were four hundred madrasahs at 'Thath' for the promotion of different arts and sciences.

The Mughal Kings laidaside a considerable sum of money for the extension of religious and scientific education. Aurangzeb bequeatted properties for this purposed. Stipends were given to the students according to their needs and merit.

Amirud-Din Ghazi (d 1120 A.H.) founded a madrasah in the reign of Bahadur Shah. He sanctioned

a sum of rupees one lakh seventy thousand to meet the expenses.

It also appears from the record that the Mughal kings had a fine taste of buildings and architecture. They built many castles and mansions for the satisfaction of their taste. They converted some of the residential buildings into madrasahs where teaching was imparted, and scholars of high repute were appointed. The madrasah of Fatehpur Sikri built by Akbar may be presented as an example here.

In the reign of Akbar there were many madrasahs where the teachers who come from Shiraz and other distant places, were appointed. The buildings of some of the madrasahs were rare places of architecture.

Fatehpur Sikri was the capital of state in the reign of Akbar. Akbar established a Madrasa on the top of the hill there. This is evident from Aain-i-Akbari.

Similarly, the nobles (Umarah) also founded madrasahs. There was a beautiful tank named Mansarovar at Naharwala. There were magnificent

buildings aroud it. One of the buildings was allotted to the madrasha. Among the teachers there was one Maulalan Mohammad Qasim Bin Mohammad of Gujrat. He lived in the reign of Qutubuddin Ahmad Shah.

Hamayun established a madrasah at Delhi with Sheikh Hussain as one of its teachers.

Sher Shah established a madrasah at Narnaul in 927 H.A. named Madrasah Sher Shah Suri in memory of his grandfather Ibrahimsur. Shahjehan established a madrasah in 1060 A.H. named Madrasah Darul Baqa near Jame Masjid.

Besides the above mentioned madrasahs (schools) founded by the kings, many nobles (Umarah) and ministers also founded madrashas. Abul Fadl, himself a man of letters and a scholar of recongised merit had a keen interest in the development of education. He established a madrasah known as Madrasah Abul Fadl at Fatehpur Sikri Quje Khan, Governor of Akbar founded a Madrasah at Lahore.

Not only this, even maid servants of the royal house took interest in the development of education. They built Madrasahs and mosques for the propagation of education and religion. In the reign of Akbar his foster mother Maham Begam built a mosque and a madrasah in 969 A.H. near old Quila (Fort) in front of the western gate. This madrasah was known as Khairul Manazil. This Madrasah was very famous in the reign of Akbar. Maulana Abdul Qadir Badayuni has mentioned about this Madrasah in the name of Madrasa-i-Begam. A maid-servant of Shah Jehan named 'Lado' founded a Madrasah and a mosque at Lahore, which existed till the age of Zikr Khan.

The Nawabs and Jagirdars of that period also paid special attention towards education. They built Madrasahs, mosques and monasteries. Sometimes, they built a madrasah near a mosque in memory of a Sufi saint. Religious instruction was imparted there.

Dara Shikoh founded a madrasah near the tomb of Sheikh Chilli at Thanesar in Punjab in 1661 A.D. (1071 A.H.)

There was also a madrasah at Naharwala near the tomb of Sheikh Husamuddin of Multan. Maulana Tajuddin and his son were teaches there. They were deemed great Sufis and noted teachers of the age.

Madrasah of Khas – Alauddin Lari settled at Agra and engages himself in the profession of teaching. His madrasah was known as Madrasah of Khas at Agra.

Haweli (inner part of the house) Maulana Adbul Hai, son of Nizamuddin Sihalvi built a religious institution at Shah Jehanpur in the Haweli of Nawab Abdullah Khan. This information is given by the author of Aghsan-i-Arbaa. Many important scholars came out of that institution who fully proved their worth.

Deorhi of Zamindar (outer portion of the house)- The Deorhi of Zamindars also served the purpose of educational institutions which is illustrated by Maulana Azad Bilgrami, a pupil of Mir Tufail

Mohammad. He established his first Madrasah at the Deorhi of Syed Faiz Zamindar. This Deorhi served as a Madrasah for seventy years.

Personal houses – Most of the Ulema taught their students in their own houses. Abdul Qadir Badayuni himself completed his education at Agra. He stayed with his teacher Mir Ali Beg. The author of 'Tarikh Zaheeri' was educated by Maulana Ishaq and he finished the works of Sadi, Shirazi, Khaqani, Mulla Jami and Anwari in his teacher's house. Sheikh Nizam-ud-Din Khairabadi converted his house into a Madrasah and taught his students there.

Thus we see that the Ulema of the Mughal period attached more importance to teaching as compared to buildings. They were devoted to learning and their gates were open to the seekers of knowledge. They did not charge any fee from any student. They educated the masses irrespective of latter's financial position. So there was a net work of educational institutions in the Mughal period. There is historical evidence that the

Mughals repaired Madrasahs, Maktabs and the mosques. Jehangir rebuild many Maktabs and Madrasahs and rehabilitated them with teachers and students.

Monasteries – Another important agency for the extension of education was monastery. With the advent of the Sufi saints in India, these monasteries were the centres of teaching and spiritualism. These were also the centres of character building. These monasteries at times themselves, served the purposes of Madrasahs and at other times separate Madrasahs were attached to them. Properties were endowed and funds were allotted to these monasteries and Madrasahs. Huge properties wee donated to Madrasah, Khanqah Hafiz Mohammad Jamal, Khanqah Noor Mohammad Chisti, Madrasah Khanqah Shah Kabir Sahasram (Bihar) and Madrasah Khanqah Mujibia, Phulwarisharis, Patna (Bihar). Madrasahs were attached to each of these Khanqahs. Madrasah Kabiria at Sahasram is still functioning. Khanqah Mujibia Phulwarisharif (Patna)

has been a centre of Sufi saints for a long time and the attached Madrasah still exist. Religious instruction was imparted here. The deserving students of these Madrasahs were financially helped. Maulana Abdul Qadir Badayuni had studies in the Khanqah of his teacher Maulana Hatim of Sambhal in 960 A.H.

Darul-Iqamah (Hostel) – The roof of the tomb of Humayun served the purpose of madrasah and the rooms attached to the tomb were used as hostels and men of learning imparted education in madrasah.

Generally the madrasahs patronized by the kings and nobles had a hostel. There were many small and big rooms in a hostel where students and teachers resided. The number of students varied according to the income of the institutions. Some of the deserving students were supplied food also. The rest of th expenses were met by the students themselves. Sheikh Hafiz whose family members laid the foundation of thc Dars-i-Nizamiya, founded a Madrasah at Sihali (Lucknow) in the reign of Akbar and was awarded a

royal stipend in the form of a Jagir. All facilities for the students were available there. The rooms attached to the Marasah Shahab-ud-Din Doulatabadi served the purpose of a hostel where the teachers and the taught lived together. Separate lodges were built for students in the madrasah of Wajih-ud-Din Ahmadabadi, established by Sadiq Amir Khan. Wajih-ud-Din himself taught the students there.

Like madrasahs, hostels were also attached to mosques where students and teachers lived together. A series of small and big rooms attached to the Fatehpuri Masjid at Delhi and Akbarbadi Masjid (1060 A.H.) were basically hostels, and students and teachers used them as their boarding houses.

There was a magnificent double storied mosque at Decca known as Mosque of Khan. The rooms of the lower storey were meant for hostels and other spacious rooms serviced the purpose of a madrasah.

There was provision of food for the students in some madrasahs of higher grade and also in mosques

patronized by the kings, it is evident from the ruins of the madrasah of Amir Ghazi-ud-Din Khan a nobel during the reign of Bahadur Shah Zafar. Adil shah of Bijapur was a contemporary of Akbar. He established maktabs and Madrasahs. There was provision of food in the attached hostel. This is evident from Zubairi's book Bustan-us-Salatin, when he deals with Bijapur. There was a madrasha named 'Darul Baqa' during the reign of Shah Jehan. Mufti Sadruddin of Delhi, a scholar of high reputation served as a teacher there. There was a rush of pupils many of whom came there from distant places. There was a hostel attached to this madrasah. Most of the students were accommodated there and they were supplied food and clothing as well.

Auqaf (Endowments) – Endowments were made by the kings, Nawabs and Jagirdars for the benefit of the public. Generally, endowments were made of every mosque and madrasah. It included lands and villages. An honest and an efficient administrator used to be appointed to look after the property. The administrator

acted according to the will (Wasiyyat). He used to repair the mosque and the madrasah; distribute monthly salary to the Imam and teachers and the administrative staff; manage the boarding and lodging of the students; appoint wardens to look after the boarders. The students and the teachers were the only persons to benefit from these endowments. Only the needy teachers and students were allotted rooms in a madrasah. Rooms were allotted only to those who had real quest for knowledge. The administrator was a strict disciplinarian and observed the rules were initially warned and then turned out.

The mosque of Wazir Khan at Lahore which served as a madrasah had a number of shops attached to it. The aim of the founder was to appoint two teachers and to run the madrasah smoothly without any additional financial burden.

The jame Masjid at Agra is a memorial of Jahan Ara Begam, the elder daughter of Shah Jehan. A madrasah was attached to this mosque which existed

for a long period and functioned successfully. Though in a dilapidated condition it still exists and is functioning even now. The income of the shops in and around the mosque is meant for the mosque and the madrasah. Big halls were attached to the madrasah of Mohmood Gawan. In those days, this madrasah was unique. The rooms were constructed for the accommodation of students and teachers. Their expenses were ment by the endowment. Water was supplied to this institution from a distant place.

Sheikh Nizamuddin stayed with Nizam Shah at Ahmad Nagar for the first time. Then he shifted to Burhanpur to meet Abdur Rahim Khan-i-Khanan, the son of Bairam Khan. So he established a madrasah known as Madrasah-i-Ruhuddin Lari for him and appointed him as its administrator.

During the reign of Shah Jehan, Maulana Abul Khair established a madrasah named as Madrasa Abul Khair and he himself was a teacher and administrator there. Maulana Naim was appointed as its warden.

Sheikh Mohammad Tahir (d 1080 A.H.) established a madrasah named madrasah Mohammad Tahir. Mohammad Saleh was its administrator and continued as such for twenty five years.

Farrukh Siyar and Shah Aalam made endowments for the Madrasah of Khanqah Shah Kabir at Sahasram (Bihar). Maulvi Asir of Bihar was the head of the institution and its administrator.

Amir Ataullah Jafri, a minister of Humayun built Sangi Masjid at Phulwarisharif, Patna (Bihar). A madrasah was attached to it. Mulla Fasihuddin Jafri was the first teacher of this madrasah. He was also its administrator.

Libraries :

Libraries play an important role in the development of education. They are essential part of educational institutions. Today a library is a common phenomenon. But in those days when the publishing facilities were not so common, the collection of books was a very difficult job. The cost of books was very high.

Evidently every student was not in a position to purchase the books for him. So either they were copied or the kings, scholars and nobles issued them to the students from their libraries. Syed Rafi-ud-Din Bilgrami copied all the course books himself. Sheikh Kamal first copied books on every topic and then studies them.

Abdur Rahim Khan-i-Khanan, an eminent poet of the reign of Jahangir, was a man of letters. He was universally acknowledge as a scholar of recognized merit. He established many madrasahs. Libraries were attached to every made such established by him and books were issued to every teacher and student from those libraries.

Sheikh Uthman established a madrasah in a village on the bank of river Sabir. Muhammad Shah Gujrati held the Sheikh in great reverence. At the instance of the Sheikh, Muhammad Shah donated all the books of the Imperial Library to this madrasah for the benefit of the students. Teachers and the Ulema of

the time also issued books t other needy students from their libraries. Maulana Rahman Ali, while a student at Machli Shahar, made use of the library of Mufti Ali Akbar who was ever ready to issue books to the students.

Some of the Ulema had a hobby of getting the books copied by the students and then distributing them among the students. Maulana Moin-ud-Din Harwi, a Qazi (Justice) during the reign of Akbar Used to issue books in this way. He spent a lot of money over the katibs (copyist). He donated thousand of volumes to his students.

There is evidence that rich and well-to-do students purchased books from book shops. In the words of Mulla Abdul Qadir the divans of Urfi and Thanai were sold in every took and corner of the capital.

Darukhana (Hospital) :

Hospitals were attached to some of the big madrasahs known as Dar-us-Shefa or Bait-ul-Adviyah. Medicines included both Mufradat and Murakkabat

(compounds). These hospitals served two purposes. Firstly, medicines were supplied to the students and teachers and secondly they were used as laboratories for giving practical training to the students of Tib (Medicine).

As we know Tib (Medicine) was included as a subject in some of the big madrasahs. The students of Tib (Medicince) were directed to attend Darukhana and to identify the indigenous medicines. The students were required to recognize and to know the chief characteristics of all the herbs. An Imperial Shafakhana was attached to the Madrasah Darul baqa of Delhi, where the poor and the needy were supplied free medicine and given treatment free of charge.

Teachers :

The teachers of the madrasahs may be divided into two categories, (i) Teachers and (ii) Moayyid.

The teachers as a class, commanded respect in the society. They were God-fearing, religious minded, educationalist and men of letters. They were usually

men of character and integrity in all respects. Here are names of some distinguished teachers : Sheikh Saadulah bani Israil. He was one of the devoted students of Sheikh Ishaq Kakorvi and used to teachers even in the market.

Sheikh Abdullah Badayuni. He was educated by the learned scholars of the time. Sheikh Lawan of Delhi and Mir Sayyid Jalal Badayuni were among his teachers. After the death of the Sheikh, Mir Sayyid Jalal served the madrasah as a teacher there. Sheikh Abdullah of Badayuni was always ready to help his students.

Hatim Sambhali :

He was a pet student of Azizullah Talbaini. He was second to none in his time. He had a special taste for philosophy, principles of jurisprudence and Arabic literature. It is said that he taught the books entitle 'Sharah Miftah' and Mutawwal forty times from the beginning to the end.

Jamal Khan Mufti : He had a high proficiency in jurisprudents, Arabic literature and Tafseer (commentary). He wrote explanatory notes on many books. He taught the book named Adadi, a very important book, for forty times. He also taught religious books and students from all parts of the country used to go there.

Moayyid – Generally the students of higher classes were directed to teach the students of the lower classes. Such students were termed as Moayyid. This system proved to be very effective and useful for more than one reason. Firstly, the regular teachers got some relief and they could devote more time for studying themselves and they could take on higher classes more effectively. Secondly, these students developed a sense of confidence in them. Their mode of teaching and administrative capacity also improved. Again, as a result of this practice, there was a healthy relation between the junior and senior students which is totally lacking these days. The junior students treated and

respected the seniors as their teachers. Everywhere, there was peace and discipline. The seniors were entitled to punish the juniors for their misbehavior. Some of the senior students developed a taste for research. They took in first in teaching profession since student life. At times some students taught their classmates as well as it is stated by Maulana Ghulam Ali Azad Bilgrami when speaking of his teacher Mir Tufail Mohammad. He taught his cousin, Yusuf Bilgrami who was also his class mate.

Salaries Teachers :

There were two types of teachers. Some of the teachers were quite well off and they chose this profession only to satisfy their interest and to benefit the masses. They did not expect any remuneration from the students in terms of monthly tution fee. But they were given some financial assistance from the Government or Jagirdars in the form of salary, stipend or Jagir.

There was no custom of collecting money from the public. The Governor of a state or a king allotted some monthly or yearly allowances to the teachers who were engaged in teaching profession. Very often some endowments were made and the teachers were paid out of the income from these endowments.

Due to lack of communication. It was not possible for every one to be educated by eminent teachers and have a mastery over every subject. Experts of different subjects were scattered in different places. But students were allowed to go to them and to be benefited by them. The teachers were not expected to move from place to place. They resided in a particular town permanently and they were granted stipend from the Imperial Treasury. Thus they were absolutely free from any sort of financial stringency. They were simply devoted to their profession. Such teachers were also available in some villages.

Jehangir was very fond of mass education. So he granted education stipends to scholars wherever they resided.

Maulana Ghulam Ali Azad Bilgrami has also confirmed the above facts thus :

The Mughal kings granted stipends and Jagirs to all their teachers. For example, Mulla Abdul Latif Qazvini, the teacher of Akbar, Maulana Elyes, the teacher of Humayun, Mir Kalan Harvi, the teacher of Jahangir, Mulla Mohan Baheri, the teacher of Aurangzed and Mulla Mohibbullah Bihar, the teacher of Raful Qadar were granted stipends and Jagirs.

Mulla Ilyas was granted Jagir at Pargana Lohan at Lucknow.

Mulla Ashraf Mazindrani was appointed as a teacher of Zebunnisa, the daughter of Aurangzeb.

Mulla Mohammad Fadil Badakhshani, a pupil of Mulla Jamal Lahori got stipend from Shah Jehan. He was devoted to the profession of teaching.

Teachers appointed on the basis of monthly salary or daily wages :

There were some teachers whose appointments were made on monthly or daily basis. They were given a fixed amount as salary.

Mulla Abdul Qasim drew a salary of one rupee per day as teachers.

Munshi Sadruddin, a Zamindar of Bohar near Burdwan (West Bengal) establised a Madrasah. He gave Maulana Abdul Ali rupees four hundred per month as salary and Maulana Izharul Haque was given one hundred rupees per month. The Nawabs of Hyderabad were very much interested in education. Nawab Nasir-ud-Dola appointed one hundred scholars of recognized merit on high salaries.

Non-Professional teachers :

During the period under review there were many persons who were either employed in other professions or they were kings, nobles or Sufis. All of them were

learned people and they had a special taste for teaching. These very persons also taught the students in their hours of leisure without any remuneration. Though it was their religious duty to spread education among the masses. They taught students in their spare time, in their houses, Diwan Khansa and the mosques of the locality. It was more or less a custom for educate persons to educate the masses whether or not they themselves were regular teachers. This system continued for a long time.

Mir Fathullah Shirazi a minister in the reign of Akbar was a learned man. He was a very dependable and an efficient minister. He held a high position in the court. He used to teach regularly in the hours of his leisure time. He educated the sons of the Umara. In the beginning he taught all the slaves of Hakim Abdul Fath, at times the son of Abul Fadl and the children of other Umara whose ages ranged from seven to eight years or even younger children.

Hakim-ul-Mulk Gilani was a recognized physician in the court of Akbar. He used to teach his won wards.

Qulij Khan was the Governor of Lahore in the reign of Akbar. He was a very dutiful and religious minded person. He regularly taught Fiqah (Jurisprudence), Tafseer (Commentary) and Tradition (hadith). He did his best to propagate the religious education.

Mulla Fasihuddin Jafri of Phulwarisharif, Patna (Bihar) was a great scholar in the reign of Aurangzeb. He took active part in the composition of Fatawai-Aalamgiri. Aurangzeb was highly impressed with his scholarship. He granted one hundred Bighas of land and a considerable amount of money for his maintenance in recognition of his merit.

There was a madrasah attached to a mosqe named Sangi Masjid at Phulwarisharif, Patna (Bihar) which was constructed by Amir Ataullah Jafri a minister of Humayun. The first teacher of this madrasah was Mulla Fasibuddin. He was also the administrator of the

said Madrasah. Sheikh Abdul Nabi was a Chief Justice (Sadar) in the court of Akbar. Prince Jahangir studies forty lessons of traditions from Sheikh Abdul Nabi.

The Sheikh regularly taught the students over and above his own duties.

Students and their duties :

During the period under review, great emphasis was laid on character building. The students were expected to have a sound character and to avoid bad company. The teacher of Mulla Abdul Shakoor of Maner during the reign of Shah Jehan advised him to avoid the company of evil and mean persons.

The students were advised to spend their time only in studies with full devotion and to remain cut off from wordly affair. Maulana Azad Bilgrami has stated about Syed Mohibbullah Bilgrami that he confined himself to the upper portion of his house; during this period he memorized the Holy Quran for six months and did not come down stairs even once.

The students were advised to remain bachelors during their student life as family life and the incumbent financial difficulties could well hamper the progress of their education. Maulana Azad Bilgrami at the age of thiry four and inspite of being married, went to Madina and did not return home till he had completed the studey of Hadith.

Mir Syed Mahmood Bilgrami was sent to Qannauj for studies. Though Bilgram is only at a distance of ten miles from Qannauj, he nevervisited his house. He returned home only after completing his studies.

The students were expected to be moderates in their diet and not to be complacent. This has been illustrated by Sheikh Abdul Haq Mohaddith of Delhi while speaking of his student life.

The students were expected to be very punctual and dutiful. Teachers never tolerated non-serious students. The students were advised to follow the dictates of their teachers and imitate them in good character. Maulana Sheikh Abdul Haq of Delhi

attended the Madrasah punctually twice a day throughtout the year in spite of the scorching heat of the sun in summer and the biting cold of winter.

The P.T. has not been fully translated but is retained to illustrate how studiously and punctually Maulana used to attend the Madrasah.

He used to reach the Madrasah before sunrise and be kept on doing it for several years. He read his lesson in lamp light.

Qari Abdur Rahman was a pupil of Shah Ishaq Mohaddith of Delhi. He attended his Madrasah, which was at a long distance in spite of heavy showers of rain.

Journey for the pursuit of knowledge :

As far back as the medieval period a student was expected to undertake a journey for the sake of knowledge. That is why the students used to travel from city to city for acquisition of knowledge. They stayed there are received education. In this connection, Maulana Azad Bilgrami writes.

Mulla Abdul Qadir Badayuni writers about Abd-ul-Nabi that he studies Hadith while going Mecca and Madina several times.

Maulana Ghulam Ali Azad Bilgrami has stated about Mir Syed Hussain of Bilgram (d 975 A.H.) that he migrated from his native home at an early age and went to Sheikh Abdul Aziz son of Sheikh Kamalul Haq of Delhi. He stayed with the Sheikh for higher education.

Syed Mahmood Asghar Bilgrami (d 1024 A.H.) went to Qannauj for studies at an early age.

Sheikh Tahir the grand father of Sheikh Adbul Aziz went to Bihar from Multan and got his education from Mulla Budh Haqqani.

Mir Abdul Jalil the teacher and grand father of Maulana Ghulam Ali Azad Bilgrami went to Sheikh Gulam of Lucknow and Mir Syed Mubarak Mohaddith of Bilgram for higher education including Hadith.

Mir Tufail Mohammad Bilgrami, a teacher of Maulana Ghulam Ali Azad Bilgrami went to Bilgram from Atrauli at the age of fifteen in 1088 A.H. He completed his course under the kind guidance of the scholars of Bilgram and the neighbouring Ulama. He also attended the classes of Maulvi Syed Qutubuddin Shamsabadi.

Selection of the teachers :

Students of the medieval age were at liberty to chose teachers of their own choice. Sometimes, they changed their teachers in order to quench their thirst of knowledge and none took ill of it.

Qazi Mohibbullah Bihari Journeyed from place to place for primary and secondary education. In the end he joined the classes of Syed Qutubuddin Shamsabadi and completed his higher education there.

At times the teacher himself suggested to his students to join the classes of other teachers, finding himself unable to quench their thirst of knowledge.

Sheikh Mohammad Jan of Lahore (d 1120 A.H.) got his early education from Sheikh Abdul Hamid. He acquired sufficiently knowledge within a very short span of time. Sheikh Abdul hamid found him incapable of teaching him and so he transferred him to Sheikh Taimur of Lahore for higher education.

Sometimes some of the students attached themselves to well reputed teachers of their time and later on took pride in being their students. Generally, they were taught by other teachers, but only for the completion of their education career, they joined the classes of reputed scholars. Most of the students joined the classes of Mulla Nizamuddin Sihalvi, the founder of Dars-e-Nizamia only to attain a distinguished position in the society.

Doubts in the lessons :

It was obligatory on the part of students to put questions to their teacher in order to remove their own doubts. This was customary during the period under review.

The students very often put questions to Sheikh Azizullah Talbaini in order to test his knowledge.

The students of Mulla Abdullah Badayuni put difficult questions to him. But he always answered those questions with ease and confidence without consulting the books.

Repetition and discussion :

Students were advised to repeat and discuss the subject matter after the classes were over. By discussion and debate the doubts were removed and the matter was cleared. This was the most effective method of understanding and grasping a lesson. Even today, these methods are encouraged and preferred. Normally several students assembled together, the text was read; explanations were made and problems were solved. Sheikh Abdul Haq Mohaddith of Delhi has also supported this method and it was customary in his student life.

This system helped the student in more ways than one and it benefited the students in all round development.

Personal Study :

Before entering the class for taking lessons advance study at home was essential for every student. The students used to prepare the lessons very minutely and thoroughly.

The students devoted much times in studying at home in order to understand the lesson well. Those students were very prominent in the class who attended the lecture with full preparation in the class. Studying in advance helped the students ability and knowledge.

Sheikh Abdul Mohaddith of Delhi was very keen and inquisitive. Before attending the classes he studied the text and the commentary and discussed the subject. He spent most of his nights in reading.

Relation between teachers and students :

During medieval period the relation between the teachers and the students were very cordial, congenial and sound. The teachers were friends and guides to their pupils and also helped them solve their problems. They were like father and sons. There were physical as well as spiritual relation between the two. The teachers taught them, nursed them and maintained them. They inclulcated a longing for knowledge among their students. They felt it to be their responsibility to build the character of their respective students. The students were very disciplined and held their teachers in high esteem. They served them and respected them. After the completion of their studies the students were introduced to the Umara by their teaches who in turn tried to fix them according to their respective abilities.

The teachers as a class loved their students very much. Students were more or less a part and parcel of their lives.

Afdal of Jaunpur (U.P.) was a teacher of Mahmood Jaunpuri. Mahmood Jaunpuri unfortunately died during the life time of his teacher. The teacher was deeply shocked to hear this sad news. None could see him smiling for forty days and he himself died after forty days.

Maulana Ahaduddin Baghwi, a pupil of Sheigh Abdul Haq Mohaddith Dehlavi used to teach his students even when he was not well. It a student used to fall till, he himself prepared the medicine for the ailing students.

Sheikh Ali Muttaqi used to distribute books etc. to his pupils. Very often he prepared ink with his own hands and distributed it among his students. The students and teachers were very close to one another. They also went for picnics together.

Mulla Abdul Nabi Ahmad Nagauri used to go for fishing along with his students in Faid Bakhsh garden of Ahmad Nizam Shah Behri.

Maulana Anwarullah Khan, who held a high position in the Government, used to go out with his students for recreation. They stayted there for days together, organized Mushaira, debates and Baitbazi.

Hakim Gilani was a celebrated physician in Akbar's reign. But he was also interest in teaching. He loved the students very much.

Sheikh Mansoor of Lahore was another scholar of the same age. He as a teacher never accepted any remuneration. Instead he spent a good part of his money on his students.Badayuni writes about Sheikh Moin Qazi of Lahore that he spent a fairly large amout of his income on the students and distributed books to them.

CHAPTER-VI

HIGHER & VOCATIONAL EDUCATION DURING MUGHAL PERIOD

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As far as the courses of studies and syllabi of higher education are concerned, all the subjects were taught through the medium of Arabic. Education was divided in two groups. Some subjects were compulsory and others were optional. Safr, Nahv (Syntex), Jurisprudence and Principle of Jurispurdence were taught as compulsory subjects. Logic was not a compulsory subject. This is stated by Mulla Abdul Qadir while speaking of Maulana Sheikh Bhikam.

After completing the study of compulsory subjects courses for Fadil studies used to commence.

Different subjects were taught at different times in the Islamic institutions of India. They included Sarf, Nahv, Jurisprudence, principles of Jurisprudence, Tradition, Principles of Traditions, Commentary, Logic, Philosophy, Rhetoric, Law of inheritance, Geometry, Arithmetic, Literature, Mysticism, Medicine (Tib) etc. Some of the subjects such as Sarj, Nahv, Jurisprudence,

Commentary, Tradition, Literture and Mysticism were included in the syllabus even in the pre-Mughals period. But in the Mughal period and more particularly in the reign of Akbar, special attention was paidto teaching of Tib (Medicine), Arithmetic, Engineering, Astrology, Astronomy, Law of inheritance etc. Prior to the Mughal period, jurisprudence, including Principles of Jurisprudence and tradtion were regarded as the standard of scholarship. In Darse-Mizami besides Manqoolat, all the books of Maqoolat were supposed to the essential for higher education. Of course, the Ulama of the Mughal period deleted some of the books according to the changing tastes and from time to time other books were replaced and added. A slight change was made in religious and theological books in Akbar's time. This system continued till the region in Aurangzeb. But Shah Walliullah made a revolution in religion by brining about a major change in syallabus and Darse-Nizami added lusture to it.

The following text books were included in Jurisprudence, Sharah Waqaya, Hadayah-Akhirain, Kanu-ud-Daqaiq and Qoduri.

Sharah Waqaya – Mulla Abdul Qadir was taught some lessons of Sharah Waqaya by Sheikh Qazi Abul Malli at Agra in 696 A.H.

Syed Mohammad Ashraf Dargahi (d 1165 A.H.) read the three volumes of Sharah Waqaya from Sadullah Bilgrami.

Hadayah – Hadayah is taught in the institutions of India since the advent of Muslims. It was included in the syallabus during the Mughal period and is being taught even today.

Mir Tufail Mohammda Bilgrami (d 1152 A.H.) used to teach Hadayah to one of his students.

Maulana Sheikh Qawwamuddin had read Hadayah. Salamatullah Badayuni (d 1281 A.H.) studied Sadayah and Jurisprudence.

Abdul Hakim (d 1288 A.H.) of Luckonw always studied Hadayah. He wrote annotation on Jalalain and Hadayan Akhirain.

Kanz-ud-Daqaiq – Alongwith Sharah Waqaya and Hadayah, Kanz-ud-Daqaiq was also taught. Azizullah of Sambhal, a near and dear pupil of Hatim Sambhali (d 968 A.H.) read some lessons of Kanz from him.

Qoduri – Qoduri was taught during pre-mughal period as well as during the Mughal period. It is such an important book on Jurisprudence that it is still taught in all Muslim religious institutions throughtout India.

Principle of Jurisprudence

The following books were prescribed in principle fo Jurisprudence (i) Ussol-e-Bazoodi, Husami, Ghayat-ut-Tahqiq, Touzih, Talwih, Noorul-Anwar, Musallam-al-Thoboot and Usoolu-al-Shashi.

Allah Dad (d 932 A.H.) of Jaunpur (U.P.) had written explanatory notes of Kafiya, Hadayah, Bazoodi and Madarik and taught these books to his students.

Sheikh Abdul Ghafoor studied Bazoodi from Mir Tufail Mohammad Bilgrami Abdul Qadir Badayuni was taught Ghayat-ul-Tahqiq by Abdullah Badayuni.

Mir Syed Ahmad (d 1123 A.H.) read Husami from Sheikh Mohammad Afdal of Allahabad.

Osamuddin of the reigon of Akbar studied Touzih and Talwih from Hakim Kamran.

Sheikh Wajihuddin (d 998 A.H.) of Gujrat has written annotations of Talwih.

Noorul Anwar was included in the syallabus during the region of Aurangzeb and is still taught.

Musallam-al-Thoboot of Mohibbullah of Bihar was included in the syallabus by Nizam-ud-din, the founder of Dars-e-Nizami. He also issued Noorul Anwar, Touzih and Talwih.

Mulla Hasan, a pupil of Mulla Nizamuddin, studied these books and wrote annotations on them.

Mulla Mobin (d 1220 A.H.) a pupil of Mulla Hussain, read Musallam-al-Thoboot and wrote an annotation on it. Salamatullah of Badayun (d 1281 A.H.) also read the book.

Tafseer (Commentary) – Madarik, Baidawi, Kashshaf, Tafseer-i-Jalalain, Tafseer-i-Kabir of Imam Fakhruddin Razi, Tafsser-i-Neshapuri, Tafseer-i-Zahidi etc. were included in the syallablus of higher education during Mughal Period.

Madarik, Baidawi and Kashshaf were basic text books in commentary as stated by Badayuni and Ghulam Ali Azad. Transfer Madarik and its annotations were commonly studied by the students those days.

Tafseer-i-Madarik written by Ahmad Bin Mahmood (d1123 A.H.) is an exhaustive commentary and it is taught even today.

Tafsser-i-Madarik and Baidawi were among the next books of the syllabus of Shah Waliullah.

Tafseer-i-Baidawi was generally liked by the scholars. Syed Wajihuddin (d 998 A.H.) of Gujrat and Abdul Hakim Seyalkoti wrote annotations of Tafseer-i-Baidwai.

Maulana Moazzam of Barha memorized the Holy Quran alongwith Tafseer-i-Baidawi.

Dealing with Abdul Salam (d 1154 A.H.), Mir Tufail Mohammad Bilgrami (d 1151 A.H.) and Syed Ahmad (d 1151 A.H.), a mention of Tafseer-i-Baizadi has been made.

Ali Asghar of Qannaul (d 1140 A.H.) had a mastery over Baidawi and Kashshaf and wished that others should have a mastery over them.

Mulla Nizamuddin used to teach Baidawi and Jalalain.

Mir Tufail Mohammad (d 1151 A.H.) studied Kashshaf and Baidawi.

Besides them Ulama used to teacher Tafseer-i-Kabir, Tafseer-i-Araizul Beyan, Tafseer-i-Neshapuri, Tafseer-i-Nasiri and Tafseer-i-Hidi.

Mohammad Tufail Bilgrami (d 1151 A.H.) had studied Tafsser-i-Kabir, Kashshaf, Baizaur and other books on commentary.

Shah Waliullah was deeply interested in Tafsser-i-Jalalain as he had mentioned in his books 'Wasiyyat Namah.'

He had studied Tafseer-e-Baidwai and Tafseer-i-Jalalain.

Hadith (Traditional)-Mushkatul Masabih, Sahbid Bukhari, Sahih Muslim, Shamail-i-Tirzizi Mutta, Abu Daud, Nasia, Ibne Maja, Jame Kabir, Jame Saghir and Tahavi were taught in higher classes.

Mishkatul Masabih was included in the syallabus in the tenth century Hijri. Baba Mishkati (d 970 A.H.) memorized the whole of Mishkat and so he is famous as Mishkati.

Mir Zahid Harwi (d 983 A.H.) of Kabul during the reign of Jehangir read Mishkat from Mir Kalan.

Shah Abdul Haq has studided Mishkat and was authorized of teach Sihahe Sittah (Bukhari, Muslim, Tirmizi, Abu daud, Nasai and Ibn-i-Maja).

Shah Walliullah had read Mishkatul masabih as is evident from his book Al-Juz-ul-Latif.

Nizamuddin included the only i.e. Mishkat in his syallabus and used to teach it to his students. Bekas Ghaznawi read Mishkat from Murtada Sharfii who belonged to the reign of Akbar. Mulla Ali Qari read Mishkat in his course and was awarded degree.

Maulana Mohammad Mufti, one of the eminent teachers of the reign of Akbar used to arrange a feast after finishing Bukhari and Mishkat every time.

Enayatullah Kashmiri (d 1125 A.H.) was one of the teachers of India, who out of devotion of Hadith taught Bukhari for thirty six times.

Noorul Haq Mohaddith, so of Shah Abdul Haq Mohaddith was authorized to teach Bukarhi and he wrote its annotations in Persian and named it Taiseerual Qari. Shah Waliullah studied Bukhari.

Shekh Emad-uddin Rafiqi (d 1300 A.H.) read Bukhari from Sheikh Ahmad Waiz.

Abdullah Sultanpuri a scholar of the reign of Akbar wrote annotations of Shamail-i-Tirmizi. The teaching of Hadith, particularly Bukhari, Muslim and Tirmizi was very popular in India in those days.

But Saehah-i-Sittah became very popular during the reign of Aurangzeb as already mentioned. Shah Waliullah tried his best for the popularization of Saehah-i-Sittah after returning from Hejaz and he also suggested the inclusion of Moutta in his syallabus.

Sheikh Ahmad Sarhindi (d 1043 A.H.) studied Hadith from Maulana Yaqoob Kashmiri and subsequently from Abdul Rahman.

Principal of Traditions (Usool-i-Hadith)

We find a mention of Sharh-i-Nakhwat-ul-Fika in principles of tradtions in the books of sheikh Wajihuddin Gujrati (d 998 A.H.)

Shah Waliullah did not included any book on principles of tradtions in his syallabus and in Dars-e-Niami, Maulalan Abdul Hai firangimahi (Lucknow) had mentioned the name of Sharh-i-Nakhwatul Fikr in his book 'Seqafate-i-Islami."

Arabic Literature – Muqamat-i-Hariri, qasaid-i-Motannabbi, Diwan-i-Humasha, Nuzhat-ul-Yaman and Sabba Moallaqa were generally taught in Arabic literature. Shah Waliullah (d 1174 A.H.), a noted teacher during the period of Aurangzeb did not include any book of literature in his syallabus. Nizamuddin Sihalvi (U.P.) also did not include any book on literature in Dars-i-Nizami.

Maulalan Abdul Hai in his books Seqafate-i-Islami has mentioned the name of Nuzhatul Yaman, Sabba

Moallaqua, Diwan-i-Humasah, Diwan-i-Motannabbi and Moqamat-i-Hariri.

Sheikh Abdul Karim of the twelveth century Hijri memorized the whold of Moqammat-i-Hariri.

Shah Abdul Aziz (d 1239 A.H.) always taught Moqammat-i-Hariri. He was deeply interested in the book.

Maulvi Najaf Ali (d 1290 A.H.) wrote annotations on Muqamat-i-Hariri. Diwani-i-Mutanabbi and Diwan-i-Hamasah. Sheikh Mohaddith of Delhi stated that Muqamat Hariri was taught to his students 'Sultan-ul-Mashaikh.'

Amir Khurd has confirmed that he studied forty Muqamat.

Moqoolal – Logic, Philosophy, Rhetoric, Mathematics, Astrology and Medicie (Tib) were taught in Maqoolat.

Logic – Hasarh-i-Shamsiya (Qutbi), Sharh-i-Mataley, Sughra, Kubra, Isaghoji, Tahzeeb, Shari-i-

Tazeeb, Mir Qutbi, Hamdullah by Mulla Hassan, Qazi Mubarak, Sharh-i-Sullam by Bahrul Ullom, Resala-i-Mir Zahid by Mulla Jala, Sharh-i-Sulam by Mulla Mobin, Mizan-ul-Mantiq, Sharah-i-Mijan-ul-Mantiq were taught in logic.

Philosophy and Metaphysics - Sharh-i-Hedayatul Hikmat (Maibzi), Sadra, Shama-i-Bazighah, Hadiya-e-Sayeedia, Sharh-i-Hedayatul Hikmat by Khairabadi, Sharh Isharat and Shifa were included in the syallabus.

Ilm-i-Kalam - Sharh-i-Sulif, Tamhid by Abu Shakoor Salimi, Mawaqif, Sharah-i-Sawaqif, Sharh-i-Aqaid-i-Nasafi, Sharh-i-Tajrid Ufaqul Mobin of Mir Baqar and Aqaid-i-Jalali were taught in Ilm-i-Kalam.

Astrology – Resala-e-Tasrihul Aflak, Sharh-i-Chighmani and Tadkera were included in Astrology.

Mathematics – Khusalastaul Hisab, Tahrir-i-Uqlidis, Mabadi-ul-Hasib were taught in Mathematics.

Medicine (Tib) – Mojiz-ul-Qanoon by Bu Ali Sina was included in Tib.

Mulla Abdul Qadir Badayuni read Sharh-i-Shamsiya from Mirza Samar Qandi at the age of 13 years.

Jamal Mufti (d 984 A.H.) taught Miftah and Matale for forty times.

Hakim Kamran (d 1051 A.H.) a non muslim scholar of Agra taught Shar-i-Shamsiya (Qutbi) Sharh-i-Hidayatul Hikmat, Sharah-i-Hikmatul-Ain, Sharah-i-Tajrid with annoutations, Sharah-i-Isharat and Shifa.

Similarly, Mulla Yaqoob read Tahrir-i-Qulidis and Sharh-i-Tadkera from him.

Mulla Wajihuddin of Gujrat (d 998 A.H.) wrote explanatory noted (annotations) on Qanoon and Shifa. He also wrote annotations of Sharh-i-Qutbi, Mutale, Sharh Hikmatul Ain, Sharh Aqaid, Taftazani and sharh-i-Chighmain. Shah Abdul Haq read sharh-i-Shamsiya and Sharh-i-Aqaid. Abdul Hakim Seyalkoti

(d 1067 A.H._ a versatile genius of Shah Jehan's reign wrote annotations of Sharh-i-Mawafiqi Sharh-i-Aqaid Tufrazani, Sharah Aaqaid by Mulla Jalal Daw-Wani, Hashiya-i-Khiyali, Sharh-i-Shamsiya, Shari-i-Matale, Hikmatul Ain and Hidayatul Hikmat. These books were common throughtout the Islamic world in those days. Hashiya-i-Sharh Maqafiq, Hashiya-i-Shara-i-Tahzib by Dawwani were among the text books of Mirza Mohammad Zahid Harwi (d 1111 A.H.).

Matale by Izzi, Haquiya-i-Qadim, Sharh-i-Mawafiq, Sharh-i-Hikmatul Ain was the most important books of the syallabus of Hafiz Ammullah Banarsi (d 1133 A.H.) of the reign of Shah Jehan.

Syed Morabbi (d 1117 A.H.) read Hashiya by Dawwani and Tahzeebul Mantiq from Syed Ismali Bilgrami, a pupil of Abudl Hakim Seyalkoti.

Shah Waliullah read Sharh-e-Shamsiya, Sharh-i-Matale, Sharh-i-Hidayatul Hikmat and some chapters of Mathematics from Mir Zahid.

Fadi-i-Haq Khairabadi taught Ufaqul Mobin to his students.

Law of Inheritance

Sharifi was taught in law of inheritance. We find a mention of Hashiya-i-Sharifi by Abdul Hakim Seyalkoti among the text books on the law of inheritance.

Bahrul Uloom was teaching Sharifi to his son Maulalan Ahmadi when the latter came to a learned person Mulla Wahidul Haq of Phulwarisharif, Patna (Bihar).

The art of Manazra (religiojs disputation) was very popular among the Ulama of India. Rashidia, an important book on Manazra was included in the course. This book is the work of Abdul Rashid Jaunpuri (U.P.), a pupil of Afdal Jaunpuri (U.P.).

Hafiz Amanullah Banarsi wrote an annotation on Rashidia.

Salamatullah Badayuni (d 1281 A.H.) studided Rashidia from Moulvi Waliullah, pupil of Babullah Jaunpuri (U.P.).

Rhetoric - Sharh-i-Miftabul Uloom, Mutawwal and Mukhtasarul Manni were included in the syallabus. The pupils of Allama Taftazan introduced these books during the Mughal Period.

Abdul Qadir Badayuni states that Hatim Sambhali (d 968 A.H.) taught Sharh-i-Miftah thirty times and Mutawwal forty times from beginning to end.

Wajihuddin Gujrati wrote an annotations of Sharh-i-Miftah which was included in the syllabus.

Abudl Hakim Seyalkoti (d 1062 A.H.) of the reign of Shah Jehan included Hashiya-e-Mufaddal, Hashiya-e-Mutawwal alongwith other books and these books were popular throughout the Islamic world.

Sayyid Mohammad Tirmizi (d 1071 A.H.) studied Mutawwal form Sheikh Mohammad Yunus a learned teacher and Mohaddith.

Syed Mohammad Ashraf Dargahi (d 1165 A.H.) studied Mukhtasarul Manni, Hashiya-i-Khiyali, the three volumes of Sharh-i-Weqaya and SharhHideyatul Hikmat from Mir Syed Sadaullah Bilg.

Salamatullah Badayuni (d 1281 A.H.) studied Mutawwal by Taftazani.

Dictonaries - Lughat-i-Sihah-i-Jauhari and Qamoos were recommended and studied.

Abdul Jalil Bilgrami memorized Qamoos. Syed Mir Turail Mohammad Bilgrami (d 1151 A.H.) a teacher of Ghulam Ali Azad studied Qamoos and Jauhari.

Mysticism – A Warif-al-Maarif, Fusus-al0Hika, Naqd-ul-Nasus, Rasail Naqshbandia, Ihya-ul-Ullom, Resala-e-Makkiya, Aadab-ul-Murdin of Makhdoom Sharduddin of Maner (Bihar) and Rubaeyat-i-Jami were include in the syallabus among the text books of mysticism.

Sheikh Abdul Aziz (d 965 A.H.) taught Tafseer-i-Arais, Awariful Maarif, Fasus-ul-Hikam and their annotations to his students.

Mulla Abdul Qadir himself studied some books on mysticism from Sheikh Abdul Aziz.

Sheikh Chapan (d 989 A.H.) taught books on mysticism named Fusus and Naqd Nusus etc. to his intelligent students.

Sheikh Nizamuddin of Amethi was deeply interested in mysticism and followed the dictates of Ihya-ul-Ullom, Resala-e-Makkiya and Adabul Muridin in his day to day life.

Sheikh Amanullah Panipati studied Fususul Hikam from Sheikh Maudood Lari (U.P.) a opupil of Abdul Ghafoor of Lahore. Sheikh Waliullah has mentioned the names of Awarif, Rasail-i-Naqsbandiya, shahrh-i-Rubaiyat Jami, Muqaddama-e-Sharh, Lammat and Muqaddma-e-Naqd-un-Nasus among the text books of mysticism.

Tajweed – Tajweed was also included in the syallabus of higher education.

Sheikh Bhikm taught Shatbi. Sheikh Mubarak of Nagore memorized the whole of Shatbi and taught it to his students.

Abdul Whahid Bailgrami (d 1165 A.H.) studied Shatbi.

Text books of Persain in the higher classes – Literature and compostion, prose and poetry, story including short story, history and morality were taught in Persain language. The following books are mentioned in this connection.

Composition – Badi-ul-Insha, Marqoomata Mulla Jami and Mulla Munir, Maktoobat-e-Abul Fadl, Guldasta-i-Sheikh, Inayatullah, Munshi Shah Jehan, Bahare Sukhan by Mohammad Saleh, Ruqqat-e-Alamgiri, Maktoobati Mulla Tughra, Karnaman-i-Lal Chand and Leelawati translated by Sheikh. Faidi wre taught in compostion.

Poetry – Yusuf Zulaikha, Tohfatul Ahar, by Jami, Haft Paikar, Shirin Khusboo, Laila Manju by Nizami, Qurannus Sadain, Matlaul Anwar, Ejaze Khusravi by Amir Khursro, Diwan-i-Sadi, Diwan Hafiz, Qasid-i-Faizi, diwane Badre-Chach and Diwna-i-Saib were included in prose and poetry.

Prose and Poetry - Tootinama by Anwar Suhaili Hussain Waiz Kashifi, Aayar-e-Danish by Sheikh Abdul Fadl and Bahar-e-Danish by Enayatullah were included in this connection.

History – Shah Namah Firdausi, Zafar Namah by Sharfudding Tirmezi, Akbar Naham, Eqbal Namah-e-Jehangiri, Tarikh-e-Firoz Shahi and Razm Namah, the translation of Maha Bharat were taught in history.

Morality _ Akhalaq-i-Nasiri, Akhlaq-i-Maneri, Nushatual Arwah, Mathnavi by Maulana Rume and Hadiquah by Hakim Sanai were taught in morality.

Vocational Education

Muslim rulers in mediaeval India had for a long time considered themselves as victorious rulers

destined only to rule and admisinster. Military career was most aspired after and widely open before them. Agriuclture, productive industrial crafts, trade or even inferior administrative employments were considered unsuited to their birth or rank. The traditional pattern of Hindu vocational education, therefore continued as before, particularly for th non-Muslims.

But things changed with the birth of new generations and with accretion of numberical strength by mass conversion of Islam. A Hindu weaver when convered to Islam did not automatically give up the family profession. Thus the problem of providing vocational education infiltrated into the Islamic system also. Throughout the middle ages, however, the traditional vocational pattern continued to exists. Vocational tratining was mainly craftbased and conducted in the family unit in apprenticeship system. Moreover, most of the crafts continued to be dominated by Hindu craftsmen. Hence, the traditional pattern of vocational education was not basically altred.

In two things, however, the mediaeval rulers made important contributions. Great builders as they were, they imported master craftsmen and architects from Persia and Turkey. Practical training under them uplifted Indian craftsmanship. This development affected the Hindu Kingdoms too. Most of the historical palaces, castles and monuments in Rajasthan and else where bear testimony to this fact.

Slavery was a mediaeval vice. But many of the Muslim rulers were conscious of the need for educating the slaves. Feruz Tughluq provided vocational training for the large band of his salves and established 'Karkhanas' for that purposed. Akbar was also sympathetic to the cause of such vocational education.

CHAPTER-VII

FEMALE EDUCATION DURING MUGHAL PERIOD

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Islam does not place any injuction against the education of women. On the other hand, the Prophet had considered it essential. "Qanuni Islam' shows that girls read the Qoran and observed the initiation ceremony. Yound girls were taught in school. This explains the aburance of learned women like Fatima, Hamida, Sofia, Zainab, Maryam, Aishah and others in the glorious days of Islam. That tradition was to a great extent lost in course to time. The introduction of seclusion and Pardah further narrowed the scope. In the social condition of mediaeval India, there could be no quantitative expansion of female education. But qualitative excellence was maintained, although in a limited circle of the aristocracy. The Sultans and Badshahs also maintained the tradition of patronage. Some of the monarchs established separate schools for girls, as Akbar had done. Education of the aristocrat women was mostly provided in the harem. Tutors were

appointed for exercises in the fine arts. Some of the learned women were themselves patrons of learning.

Sultans Raziya was well read. Babur's daughter Gulbadan Begum wrote the Humayun Namah and collected books for her won library. Another literary genius was Salima Sultans, daughter of Gulrukh (another siste of Humayun) who used the penname of Mukhfi. Akbar's mother Hamida Banu was a learned and a patron of learning, and founded a college. Nurjahan was thoroughly versed in Persian and Arabic literauture, as well as crafts. She also wrote verses. Mumtaz mahal was well versed in Persian and could compose poem in it. Shah Jahan's eldest daughter Jahanara Begum was well educated and composed her own epitaph. She wrote two biographies. She was a patron of learning. Safiunnessa a learned lady was her tutoress. Under her influence, Mumtaz paid pensions and donations of daughters of poor scholars and theologians Auranzeb's eldest daughter Jebunnesa knew Persian and Arabic well and was skilled in

Calligraphy. Budrunnesa another daughter of Aurangzeb knew the Qoran by heart. The same may be said of Zinatun Nisa. Jalaluddin, Sultan of Hinuar. Empror Akbar and others founded Zenana schools. Sultan Ghiyasuddin of Malwa appointed mistresses for ladies of the Harem. The tradition of household education of Hindu women also continued on a limited scale throughout the middle ages. Some Hindu ladies also acquired fame as poetesses, e.g. Mirabai and Chandrabati. but, mass education of women of both the communities was at a discount. Moreover, in the days of decay, education of women was a first victim of conservatism.

Chand Bibi was an illustrious lady of mediaeval India.

Rani Durgabati was another illustrious Hindu lady. Althougt the tradtion of women's education in ancient India had been grately undermined in the mediaeval period, the tradition was partially

oberserved in the Hindu kingdoms, specially in Rajasthan and in the Hindu Zamindaris in Bengal.

Literary works of the period throw sufficient light of women's education. Stories in Ichchavati Haran, Sasisena, Chandi Kavya. Dharmamangala, Vidya Sundar, Kavikankan Chandi are examples. The story of Behula's dancing performance in heaven shows that the tradition of performing arts had not totally died. My mensingh ballads contain sufficient information. Mass media like Zatra provided popular education for women folk too.

CHAPTER-VIII

EDUCATION FOR HINDU DURING MUGHAL PERIOD

EDUCATION FOR HINDU DURING MUGHAL PERIOD

Mediaval Indian education consisted of the parallel existence of the Hindu and Islamic systems with some isolated remnants of Buddhistic learning. For a long time, the Hindu and the Islamic systems maintained enimical and parallel relations. But the two systems interacted and made adoptions and adaptations from each other. In the later mediaeval period, the two religions and culture patterns came closer. An eclectic synthesis was the outcome. The history of Mediaeval Indian education consists of the story of a foreign pattern being indianised and it becoming an integral part of a broader spectrum of Indian culture.

Primary Education

Higher Sanskritic education in the Tols was intended mainly for the Brahmins although students were admitted from other upper castes. Elementary

education was imparted in the Pathsala roughly for three years of the trading and agricultural classes.

Pathsalas existed in both villages and towns. Students were taught reading, writing, arithmetic and elementary book-keeping. Teachers were mainly Kayasthas although there were teachers from other castes also. Age of students varied between five and sixteen. No additional lessons on morality were given. On the other hand knowledge of weights, measures and other utilitarian information was emphasized.

There were 4 stages of instruction :-

1. Children were taught to write letters on sand.
2. Tracing of letters written by teacher on palm leave.
3. The students had to write and pronounce compound components.
4. Writing of complete sentences and understanding the difference between written and colloquial languages. Multiplication tables had to be

committed on memory. Commercial and agricultural accounting was taught.

5. In the fourth stage there were lessons on advanced accountancy, composition of business letters, petition and deeds. Subhankar's rules were widely practiced. Deciphering of complex handwriting was specially taught. Stories from the Epics were learnt.

The Pathsala, sometimes sat in two shifts. Monitors palyed a vital role in assisting the teacher and preparing themselves as future teachers. Number of children in a class was generally 4/5 and in no case above 15.

The elementary school, were often known as Pyal schools, the name being drawn for the word Pyal, a raised platform on which the children sat. The teacher (pantoji) went round the village in the moring to collect his pupils. A similar system as a Bengal i.e. writing on sand, Kajan leave and ultimately using reed prevailed there.

Under Muslim rule, when Persian became the court language, Hindu children attended Persian schools conducted by Muslim teachers. In the Hindu schools writing was followed by reading while in Muslim schools the order was reverse. Some pathsalas were patronised by landowners and others by the commercial community. Some fees were also paid in kind or cash.

Education in the pathsala was not religious in nature although moral and religious instruction was imparted in the form of anecdotes. In some schools, some instruction in mythology was in vogue.

There is no denying that punishment was very severe, which could sometimes be cruel. Yet the pupils respected their teachers and did their personal errands. The village school master enjoyed a social prestige in as much as the poor villages very often came to him in search of impersonal advice and personal solace. He was often a member of the panchyati tribunal and a common invitee in all social functions.

Higher Education

In was previously made clear that till the end of the ancient period, the content of Hindu higher learning basically meant Vedic studies. To some extent, this continued till the 13th century. Side by side, Buddhist learning was provided through the Viharas of Kanchipura, Nalanda, Odantapuri, Somepur, Vikramsila etc. From 12th to 18th century, higher Hindu learning was concentrated mainly at Kashmir, Benaras, Mithila and Nadia.

Banaras had risen into prominence after the ruin of Taxial. Many teachers thronged to this place of pilgrimage and settled in different parts of the town or arount it. They accepted students (to the maximum number of 12 to 15 each), who studed for 10 to 12 years at a stretch.

The main subjects of study in the different schools were Sanskrit, language, Philosophy, Medicine, Astronomy, Geography (as it was understood in those days). Benara attracted many pundits like

Kharmadhikari, Sesa, Bhatt and Mouni, Kabir and Tulsidas created their literature here. Guru Nanak and Sri Chaitanya paid visits to this place. A princes college was established here in the 16th century by Raja Jai Singh. The prestige of Benaras made Bernier compare mediaeval Benaras with Athens of ancient Greece.

Mithila and Nadia were discussed earlier and need not be repeated.

Other places of importance were –

1. Tiruvoriyyur and Malakapuram in South India.
2. Thattah, Sirhind, Multan in North India.
3. In U.P. the important centres were Mathura, Prayag, Hardwar and Ayodhya.
4. Bengal had many tols offering various disciplines. The Chatuspa this were colleges for the study of 4 sastras viz, Vyakarana, Smriti, Purana, Darshan. The Mangal Kavyas throw light on the fact that merchants and non-Brahmin people had been

widely engaged in education and acquisition of knowledge of various types.

CHAPTER-IX

CONTRIBUTION OF MUGHAL SYSTEM OF EDUCATION IN THE DEVELOPMENT OF MODERN EDUCATION

CONTRIBUTION OF MUGHAL SYSTEM OF EDUCATION IN THE DEVELOPMENT OF MODERN EDUCATION

After surveying the educational development of the pre Mughal days it is essential to recount system of education adopted by the Mughal Kings and other learned men of that Era a correct and clear picture may emerge. The Mughal rulers were men of learning and evinced great interest in learning. The Ulema were attached to their court. Babur, who laid the foundation of Mughal Empire, was a man of learning, but unfortunately his regime lasted only for four years and this period too was mostly spent in the battle field. Humayun can be termed as the first king of the Mughal dynasty who in different cities, and made payments from royal exchequer. According to Abul Fadl, hc combined his good nature with the courage of Alexander Great and knowledge of Aristotle.

Two very important Madrashas were established during his period. One of them was the Madrasah of

Sheikh Zain-ud-Din Khawafi at Agra, and other at Delhi which was built under his orders and Sheikh Hussain was appointed as the head of the institution.

Akbar made revolutionary progress in the course of studies of the then existing Madrasahs. He laid equal emphasis on the teaching of different branches of learning such as Astronomy, Mathematics, Medicine and Philosophy along with the Islamic studies. Though he is reported to have modest education, he had developed a fine taste for learning and literature. He took keen interest in various arts and had the highest regard for Ulema. He felt greatly interested in the study of classical works and got them read before him. He had a precious collection of books of various languages in his Imperial Library. Abul Fadl gave a narrative account of Kings and Emperors along with the distinctive features of men of erudition of their age and the king patiently listening to such narration from the beginning to the end. Everyday these books were recited in graphic details and the king with his own pen

used to number the pages and the lines read. The readers were adequately rewarded, according to the number of pages read, in the form of gold and silver and there was hardly any book which was not read in the imperial court. The king on his part treasured the ancient treatise, political science and other such monumental works. His attention was hardly diverted or showed disinclination from listening to any book. On the other hand, he heard the discourses on the books with extreme fondness and part attention. Such important books were read in august assembly.

During this period the Mahabharata, the Ramayana, the Atherva Veda, Hari Bansh, Lailawati (a standard work on geometry) and Tajik (a notable work on Astronomy) were translated from Sanskrit into Persian. Mujm-ul-Buldan and Hayat-ul-Haiwan were translated from Arabic into Persian. The memories of Babur was translated in Persian from Turkish language.

In addition to these books. Sanghasan Batisi and Kalila Dimna were also translated into Persian. Faizi translated the story of Nal and Damn on the pattern of Laila and Majnun. Besides, there translations, several books were written in original namely Akbar Nama and Aain-Akbari by Abul Fadl and Sawati-ul-Ilham of Faizi.

The above description shows that literary activities of the highest order were the chief features of Akbar's period. In other words the spread of culture and education were the notable characteristics of the age.

Maham Begum was an important Madrasah of this period. It was famous I the name of Khairul Manazil. Badayuni called it Begum Madrasah. He himself established numerous Arabic Madrasah in Agra and Fathepur Sikri. There was unusual educational favour in the reign of Akbar in Bijapur and Kashmir.

Jehangir gave a fresh look at the Arabic Madrasahs. In his regime several deserted Madrasahs

were given a fresh lease of life. He enacted legislation for educational reforms. The property of a person, who died leaving no heir whether he belonged to the capital or outside, used to be appropriated for the cause of education.

In the reign of Shah Jehan there were many centres of learning in Delhi, Jaunpur and Ahmedabad, where people used to flock for acquiring higher education even from the outside like Badakshan.

Like Akbar and Jehangir, Shah Jehan also showed immense interest and keenness in the patronage and propagation of learning. This is supported by the fact that he set up a state managed Madrasah in the Southern side of the Jama Masjid, Delhi, in which the king himself appointed teachers. Hafiz Mohammad Khayali was a renowned teacher of this Madrasah. This Madrasah was deserted due to the vagaries of the time before the mutiny of 1857 and its name was Darul Baqa. A college was also established at Agra like Delhi.

The king himself used to appoint teachers. Mir Shams-ud-Din was a famous teacher of this college.

Aurangzeb also did a lot to improve the public education in general. He set up various Madrasahs and improved the management of the older institutions. Throughout the length and breadth of the country, he fixed salaries of the teachers and allotted jagirs to public institutions for their smooth running.

Aurangzeb was the first emperor of this sub-continent who introduced free and compulsory education for the masses though he could not enforce it throughout his empire. On experimental basis he enforced it in Gujrat on the Bohra community. Teachers were appointed for them and the systems of monthly examinations was communicated to the emperor for his personal assessment of the educational improvement of students.

Right from the inception of Mughal rule up to Aurangzeb, the attention on education by the kings, courtiers and other renowned persons contributed to

the propagation of learning in different provinces of India like Gujrat, Punjab, Delhi, Agra, Sind, Deccan, Bengal, Bihar, Jaunpur, Oudh and Allahabad. Therefore many centres of learning continued till the reign of Aurangzed. Maulana Ghulam Ali Azad in Maathir-ul-Kiram has drawn the picture of educational development of Easter India in general and Oudh and Allahabad in particular.

"The soil of Eastern region from ancient time has been the seat of learning and for scholars of repute. Although all provinces of India took pride in the existence of patronage of learning, but in particular Delhi, the capital was a nerve of learning. The existence of scholars of learning in dement subjects brought into being the assembly of persons dedicated to the cause of learning. In the capital there were scholars in different branches of learning and the education and learning rose to the pinnacle of glory. But the prominence gained by the states of Oudh and Allahabad remained unparallel in the whole of the

country. The entire province of Oudh and a considerable part of Allahabad was populated by the nobles and respectable persons. Their population ranged from the minimum five to the maximum of ten miles. These people were bestowed with Jagirs and stipends by the kings and local rulers. Mosques, Madrasahs and Khanqahs were constructed and scholars in different branches of learning spread knowledge and they gave a clarion call for the pursuit of learning. Students used to move in large groups from one city to another for the sake of knowledge in which they were engrossed. In every populated region generous people used to look after the students and took pride in serving them. Shah Jehan used to say that the east is the nerve centre of our regime. On this soil till 1120 Hijrah the scholars left tremendous impact on the masses."

CHAPTER-X

CONCLUSION

CONCLUSION

The foundation of present is always laid in the past. Vedic system of education was the first to emerge in our country. It was the foundation stone of our Modern system of education. It was followed by Buddhist system of education. The nature of Buddhist education was somewhat similar to Vedic education but certain changes were introduced according to the exigencies of the time. In Medieval period of Muslim rulers developed a new system of education which is called the Muslim system of education. It is called the Muslim system of education because it was based of Islamic religion and culture. In 1700 A.D., the British here came to India. They also introduced a new system of education which is called the English system of education. It was also foreign to Indian but compared to Muslim system of education it was liberal. It was also in accordance with the changing demand of the country. This is the reason that the education system we developed in the post independence period is based

on the English system of education. But the foundation stone of many facts of the Modern Indian system of education did lay in the Vedic and Buddhist system of education and some of the facts had its inception in the Muslim system of education.

Muslim system of education played a significant role in the development of the Modern system of Indian education. Maktabs and Madarsas which we find scattered all over the country are the reminiscence of the rich past. The present day centers of Islamic religious education are also a contribution of Muslim system of education. Dar-ul-ulum of Deoband is a world famous centre of Islamic religion and Muslim students from all over the world come here for education. The continuity of the education in Arabic, Persian and Urdu is also the contribution of Muslim Mediaval system of education. The Muslim system of education also contributed indirectly to Modern Indian Education in many ways.

1. **Beginning of Regular Financial Assistance** : The regular social aid to education institutions, in our country, was started by the Muslim emperors. No doubt these aids were confined to Muslim educational institutions only. Though it is generally believed that the system of grants of educational institutions in our country began with the declaration of Dispatch in 1854 during Brutish period, but the fact remains that the system of financial aid to educational institutions was initiated by the Muslims rulers of medieval period.

2. **Organization of Free Education and Beginning of Scholarships** : In Medieval period both primary and higher education were study. The food and lodging for students residing in hostels were also free. Practice of awarding scholarships to able and poor students also began bring this period. In the present situation it is not possible to make educational completely free, still the government had made education free from a

certain level. Poor and brilliant students are awarded scholarships to. Thus it may be regarded as a contribution of Muslim system of education of Modern system of education.

3. **Beginning of state interference in the organization and administration of Education** : In Vedic period education was under the individual control of gurus whereas during Buddhist period it was under control of Buddhist Sangh but in the Medieval period, besides providing financial aid to Maktabs and Madarsas, the Muslim emperors also interfered their administration and organization and in the development of curriculum and appointment of teachers. We may seen this as the beginning to government control over education. This may also be regarded as the contribution of Medival education of Modern system of education.

4. **Division of Education in Different Levels and Categories** : Though education in the medieval

period was divided into two levels – Primary Education and Higher education, but these two levels of education were further subdivided into different categories. Thus the division of education into different levels and categories also saw its beginning in the medieval period.

5. **Material and Spiritual Development of Human Beings** : Most of the scholar regard Vedic, Buddhist and Muslim system of education religion based systems of education. They are correct in their belief to the extent because maximum emphasis was placed on religious and moral education in all three systems of education. Yet, on the other hand it is also true that in the Medival system of education both teachers and students lead a very rich and lavish life instead of simple and austere life. The enjoyment of worldly pleasure was the main aim of Medival system of education. In the modern Indian education system apparently the emphasis is on material prosperity

but indirectly the demand for spiritual development is intense.

6. **Specialization in Higher Education and Awarding Degrees** : Though there was provision for specialization in higher education in Vedic and Buddhist education systems also but specialization in one single subject higher in art, skill or vocation began in Medival education system. The system of awarding different degrees to students specializing in different subjects also commenced during medieval period. The degrees of Aamil was awarded to students who specialized in Islam religion, the degree of Kabil to those who specialized in Arabic and Persian literature and the degree of Fazil who specialized in Logic and Philosophy. In modern education system too, different types of degrees are awarded in students specializing in different subjects.

7. **Establishment of Different Madarsas for Different Types of Education** : In Medieval

period different Madarsas were established in imparting different types of higher education. Since then the tradition different types of colleges and universities at the higher education level began. This is a great contribution of Medival system of education of Modern system of Indian education.

8. **Special Arrangement for the Education of Arts, Skills and Vocations :** The Muslim emperors were great lover of art and seekers in worldly pleasure. This is the reason they made relentless efforts organizing education of different arts, skills and vocations. Today emphasis is increasingly being placed on making education job oriented. It is also an indirect contribution of the Muslim system of education to the Modern system of Indian education.

9. **Lesson from Bitter Experiences :** We have learnt even from the shortcomings of the Muslim system of education and consider it as an indirect

contribution to the present system of Indian education. The main aim of Medival system of education was the propagation of Islam and its culture and Islamic religion and literature were the compulsory subjects of the curriculum. Its negative result was that it failed to attract Hindus. With tried to rectify this shortcoming and adopted a secular approach in education. The medium of education in the Muslims system of education was foreign languages i.e. Arabic and Persian. As a result Indians failed to be benefited by it. To overcome this deficiency we have adopted Regional Language as the medium of education. Though English continue to be the medium of education in some fields of higher education but our policy is to replace to the religion languages in future. Similarly we have been benefited form the shortcomings of Medival system of education and have tried to rectify in Modern system of Indian education.

In retrospect one may say that Medival education was an exotic plant. It failed to benefit the Indians to the extent to which an education system of a society should have been. Still there were certain good aspects to this system which are considered necessary for the education system of the country, for instance state patronage and regular financial aid to educational institutions, free education, provision of scholarship and state in reference in the organization of education. We have adopted all these in the Modern system of education in a slightly extensive from. Simultaneously we have also learnt from the shortcomings of the Muslim system of education and have tried to remove them from the Modern system of education. Chronology of progress is to adopt the positive aspects, intimate the negative aspects and continuous search for better ones.

Islam attached Immense Importance to the acquisition and promotion of knowledge which involves the study of the Holy Quran, the Aahadity (Traditions) and other sciences.

In India the sons of Islam, far removed as they were from the rest of the Muslim world, could not keep peace with their brethren outside in material as well as intellectual advancement. Naturally their attainments and achievements in education could not be as high as they might have been had they kept in touch with other Muslim countries; yet considering the social, political and economic conditions of the newly formed empire and the difficulties it has to face, the Indian Muslims fared very well indeed. Many of them were noted for their love of learning and patronage of letters. Some of them fully devoted themselves to the promotion of knowledge.

The Advent of Mughals in India unfolded a new chapter in the History of Muslim education. Never, in fact in the whole history of the Muslim rule in India did the cause of education receive such a regular encouragement from the region sovereigns of Delhi as under the Royal House of Taimur every member of which was a sincere exponent of this noble cause. The

Mughal court was the cradle of sages and scholars. It was renowned all over the eastern hemisphere for its liberality and patronage of learning.

Zaheer-ud-din Muhammad Babur, the illustraious founder of the Mughal Empire was a great genious. He had very little time at his disposal for acquisition of knowledge himself.

Humayun was a great scholar and good poet. He did a lot for the development of arts and sciences. He was very fond of Astronomy and Gelography. He wrote some disseratations on the nature of elements ordered the construction of artifical globes for his personal use. One such globe is still preserved in Nadwah (Lucknow). He established a Madrasah at Delhi. Among those who prospered at his court and associated with him were Sheikh Hussain, Abdul Latif and Jauhar.

Sher Shah Suri – a Pathan King did a lot for the promotion of education in his dominion though he died rather early having ascended the ghrone. His

attachment to literature was very great and his respect for the learned was profound.

Akbar's reign afforded sample opportunities for all kinds of literary acvitity in India. His court was crowded with men of letters. Abul Fad, Faidee, Abdul Qadir of Badayun (U.P.), Bairam Khan and many others who lived under the patronage of the imperial court. Many learned people from outside India were brought and appointed as teachers and professors in the madrasah founded by him. Under his patronage a large number of books on history, philosophy, religion and other sciences were written, compiled and translated. He made some changes in the system of education, methods of teaching and in the curriculum. Thus it is evident that education in Muslim India was at its peak during the reign of Akbar the Great.

Jahangir was passionately found of good books. He was greatly interested in promoting the cause of education. He repaired and reconstructed the deserted

Maktabs and Madrasahs which had falled into unions and become the dwelling places of birs and beasts.

Shah Jehan a cultured king and himself a refined scholar always respected and rewarded other scholars. Lahroe, Ahmedabad, Delhi and Jaunpur were seats of learning where people came from Heart and Badakhshan.

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Never in the history of India did art and literature, science and philosophy, industry and commerce flourish as a whole as much as they did during the two hundred years of the Mughal rule. Education made great strides during these emperors because they were themselves great educationists, who far outcome their contemporaries in literary attainments.

Undoubtedly, the principal institutions were Maktabs for Primary and Madrasah for Secondary and Higher Education. But there were other institutions as well which served the same purpose.

The libraries which came into existence in India as a result of the love of learning of many of its Muslim rulers were to great help to the cause of learning. But

the kinds and the princes collected rich stores of literature for their own enlightenment. This was followed by the nobles too. Very often other persons also availed of the libraries. At times they were thrown open to the public in general. Most of this literary wealth was destroyed during the mutiny of 1857, but still some families are the proud possessors of a few good libraries. Some of the books were taken away to England and are now preserved in British Museum.They including some of those manuscripts which bear the seals and signatures of the Mughal Emperors and their nobles.

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Mosques and monastries were founded and endowed during the Muslim period. They also helped in propagating the dual cause of education and culture.

Such educational reichness must necessarily present a large acquisition of ideas to the modern educationists in the educational reconstruction of today. Discipline and devotion to learning, social life, comprehensive curricula, spiritual atmosphere and a broad humanism occupy the most important place in Mughal India. The injunction that no one should be allowed to neglect those things which the times required; the principle that the poor should be educated free; and that education is a preparation for life and for life after death are some of the special features of the

medieval system of education. They are the essential ingredients of good liberal education, but unfortunately they are wanting in the modern system of education. These are the positive and valuable contributions to the Indian Educational System. As a result Medieval India produced great scholars, educationists and spiritualists whose output on the intellectual sides has few paralles in the whole history of Indian Education.

The panacea for all the ailments from which India is suffering is education and it is for her educationists to detect the ailments and supply their remedies. The present system of education should be reconstructed on the foundation of the principles and practiccs of thc past and enriched with the experiences of the present. A systematic study of Asiatic Culture is an essential for good education for the present day life as the study of Western arts and sciences and the one should not be persued to the exclusion of the other. Thc vast stores of Arabic and Sanskirt, Persian and Pali must be exploeded and the reiches treasures of thought and

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SYSTEM OF EDUCATION UNDER MUGHAL PERIOD – A CRITICAL REVIEW

A Thesis submitted for the award of Ph.D. Degree in the faculty of Education

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CHAPTER-X

CONCLUSION

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The foundation of present is always laid in the past. Vedic system of education was the first to emerge in our country. It was the foundation stone of our Modern system of education. It was followed by Buddhist system of education. The nature of Buddhist education was somewhat similar to Vedic education but certain changes were introduced according to the exigencies of the time. In Medieval period of Muslim rulers developed a new system of education which is called the Muslim system of education. It is called the Muslim system of education because it was based of Islamic religion and culture. In 1700 A.D., the British here came to India. They also introduced a new system of education which is called the English system of education. It was also foreign to Indian but compared to Muslim system of education it was liberal. It was also in accordance with the changing demand of the country. This is the reason that the education system we developed in the post independence period is based

on the English system of education. But the foundation stone of many facts of the Modern Indian system of education did lay in the Vedic and Buddhist system of education and some of the facts had its inception in the Muslim system of education.

Muslim system of education played a significant role in the development of the Modern system of Indian education. Maktabs and Madarsas which we find scattered all over the country are the reminiscence of the rich past. The present day centers of Islamic religious education are also a contribution of Muslim system of education. Dar-ul-ulum of Deoband is a world famous centre of Islamic religion and Muslim students from all over the world come here for education. The continuity of the education in Arabic, Persian and Urdu is also the contribution of Muslim Mediaval system of education. The Muslim system of education also contributed indirectly to Modern Indian Education in many ways.

1. **Beginning of Regular Financial Assistance** : The regular social aid to education institutions, in our country, was started by the Muslim emperors. No doubt these aids were confined to Muslim educational institutions only. Though it is generally believed that the system of grants of educational institutions in our country began with the declaration of Dispatch in 1854 during Brutish period, but the fact remains that the system of financial aid to educational institutions was initiated by the Muslims rulers of medieval period.

2. **Organization of Free Education and Beginning of Scholarships** : In Medieval period both primary and higher education were study. The food and lodging for students residing in hostels were also free. Practice of awarding scholarships to able and poor students also began bring this period. In the present situation it is not possible to make educational completely free, still the government had made education free from a

certain level. Poor and brilliant students are awarded scholarships to. Thus it may be regarded as a contribution of Muslim system of education of Modern system of education.

3. **Beginning of state interference in the organization and administration of Education** : In Vedic period education was under the individual control of gurus whereas during Buddhist period it was under control of Buddhist Sangh but in the Medieval period, besides providing financial aid to Maktabs and Madarsas, the Muslim emperors also interfered their administration and organization and in the development of curriculum and appointment of teachers. We may seen this as the beginning to government control over education. This may also be regarded as the contribution of Medival education of Modern system of education.

4. **Division of Education in Different Levels and Categories** : Though education in the medieval

period was divided into two levels – Primary Education and Higher education, but these two levels of education were further subdivided into different categories. Thus the division of education into different levels and categories also saw its beginning in the medieval period.

5. **Material and Spiritual Development of Human Beings** : Most of the scholar regard Vedic, Buddhist and Muslim system of education religion based systems of education. They are correct in their belief to the extent because maximum emphasis was placed on religious and moral education in all three systems of education. Yet, on the other hand it is also true that in the Medival system of education both teachers and students lead a very rich and lavish life instead of simple and austere life. The enjoyment of worldly pleasure was the main aim of Medival system of education. In the modern Indian education system apparently the emphasis is on material prosperity

but indirectly the demand for spiritual development is intense.

6. **Specialization in Higher Education and Awarding Degrees** : Though there was provision for specialization in higher education in Vedic and Buddhist education systems also but specialization in one single subject higher in art, skill or vocation began in Medival education system. The system of awarding different degrees to students specializing in different subjects also commenced during medieval period. The degrees of Aamil was awarded to students who specialized in Islam religion, the degree of Kabil to those who specialized in Arabic and Persian literature and the degree of Fazil who specialized in Logic and Philosophy. In modern education system too, different types of degrees are awarded in students specializing in different subjects.

7. **Establishment of Different Madarsas for Different Types of Education** : In Medieval

period different Madarsas were established in imparting different types of higher education. Since then the tradition different types of colleges and universities at the higher education level began. This is a great contribution of Medival system of education of Modern system of Indian education.

8. **Special Arrangement for the Education of Arts, Skills and Vocations :** The Muslim emperors were great lover of art and seekers in worldly pleasure. This is the reason they made relentless efforts organizing education of different arts, skills and vocations. Today emphasis is increasingly being placed on making education job oriented. It is also an indirect contribution of the Muslim system of education to the Modern system of Indian education.

9. **Lesson from Bitter Experiences :** We have learnt even from the shortcomings of the Muslim system of education and consider it as an indirect

contribution to the present system of Indian education. The main aim of Medival system of education was the propagation of Islam and its culture and Islamic religion and literature were the compulsory subjects of the curriculum. Its negative result was that it failed to attract Hindus. With tried to rectify this shortcoming and adopted a secular approach in education. The medium of education in the Muslims system of education was foreign languages i.e. Arabic and Persian. As a result Indians failed to be benefited by it. To overcome this deficiency we have adopted Regional Language as the medium of education. Though English continue to be the medium of education in some fields of higher education but our policy is to replace to the religion languages in future. Similarly we have been benefited form the shortcomings of Medival system of education and have tried to rectify in Modern system of Indian education.

In retrospect one may say that Medival education was an exotic plant. It failed to benefit the Indians to the extent to which an education system of a society should have been. Still there were certain good aspects to this system which are considered necessary for the education system of the country, for instance state patronage and regular financial aid to educational institutions, free education, provision of scholarship and state in reference in the organization of education. We have adopted all these in the Modern system of education in a slightly extensive from. Simultaneously we have also learnt from the shortcomings of the Muslim system of education and have tried to remove them from the Modern system of education. Chronology of progress is to adopt the positive aspects, intimate the negative aspects and continuous search for better ones.

Islam attached Immense Importance to the acquisition and promotion of knowledge which involves the study of the Holy Quran, the Aahadity (Traditions) and other sciences.

In India the sons of Islam, far removed as they were from the rest of the Muslim world, could not keep peace with their brethren outside in material as well as intellectual advancement. Naturally their attainments and achievements in education could not be as high as they might have been had they kept in touch with other Muslim countries; yet considering the social, political and economic conditions of the newly formed empire and the difficulties it has to face, the Indian Muslims fared very well indeed. Many of them were noted for their love of learning and patronage of letters. Some of them fully devoted themselves to the promotion of knowledge.

The Advent of Mughals in India unfolded a new chapter in the History of Muslim education. Never, in fact in the whole history of the Muslim rule in India did the cause of education receive such a regular encouragement from the region sovereigns of Delhi as under the Royal House of Taimur every member of which was a sincere exponent of this noble cause. The

Mughal court was the cradle of sages and scholars. It was renowned all over the eastern hemisphere for its liberality and patronage of learning.

Zaheer-ud-din Muhammad Babur, the illustraious founder of the Mughal Empire was a great genious. He had very little time at his disposal for acquisition of knowledge himself.

Humayun was a great scholar and good poet. He did a lot for the development of arts and sciences. He was very fond of Astronomy and Gelography. He wrote some disseratations on the nature of elements ordered the construction of artifical globes for his personal use. One such globe is still preserved in Nadwah (Lucknow). He established a Madrasah at Delhi. Among those who prospered at his court and associated with him were Sheikh Hussain, Abdul Latif and Jauhar.

Sher Shah Suri – a Pathan King did a lot for the promotion of education in his dominion though he died rather early having ascended the ghrone. His

attachment to literature was very great and his respect for the learned was profound.

Akbar's reign afforded sample opportunities for all kinds of literary acvitity in India. His court was crowded with men of letters. Abul Fad, Faidee, Abdul Qadir of Badayun (U.P.), Bairam Khan and many others who lived under the patronage of the imperial court. Many learned people from outside India were brought and appointed as teachers and professors in the madrasah founded by him. Under his patronage a large number of books on history, philosophy, religion and other sciences were written, compiled and translated. He made some changes in the system of education, methods of teaching and in the curriculum. Thus it is evident that education in Muslim India was at its peak during the reign of Akbar the Great.

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